SPECIAL REPORT AND CHRISTMAS GIFT NUMBER

The Friend of Missions

A Journal of Old Time Religion and Sound Missionary Work

"'Tis the Old Time Religion —
And it's good enough for me."

William Fetler—Editor

VIII YEAR—No. 8—10 **AUGUST—SEPTEMBER—OCTOBER** **1925**

THE ADMINISTRATION BUILDING OF THE R. M. S. AT RIGA, LATVIA

where also are housed the Society's Bible and Gospel Literature Department and the publishing office of THE FRIEND OF MISSIONS.

Headquarters of The R. M. S. with large section of audience present at laying of corner stone for the Riga Tabernacle, Riga, Latvia, July 12, 1925. The Tabernacle is now being erected where the people are standing. The inscription as can be seen is in three languages. From left to right in Latvian, English and Russian. The Latvian inscription, translated into English means, "The Bible Missionary Society". The Russian inscription simply "Missionary Society". In the windows are hoisted the American, British and Latvian flags. In the picture is shown, in the pulpit, the Rev. John Kurtsit, Pastor of the First Baptist Church of Riga, delivering an address at the stone laying service.

A CRY FROM MACEDONIA

"Come over into Macedonia, and help us."
Acts 16:9.

From millions of unevangelized people comes this new Macedonian cry — "Come over into Macedonia, and help us". It is heard from Russia and Siberia, Ukrainia and the Crimea, Poland and Rumania, Bulgaria and the new Baltic States, where once the Russian Empire held its sway. The thirst for spiritual things and the Word of God is beyond all conception. In Siberia a poor Russian peasant offers his only cow for a copy of the Bible. In Moscow, a lady comes to the brethren in charge of the Mission for the Holy Scriptures, only to return with empty hands and eyes full of tears when she is informed that they themselves have not a copy. Only yesterday morning the educated wife of a Latvian Officer, herself a Roman Catholic, desired to see me at the Riga office. "I have sought everywhere for a Bible, and could not find it. Now I saw your announcement in the Russian newspaper, and have come to get a copy... I am an occultist and a spiritistic medium, but am in great anxiety to find the Way of Truth — I came because I felt from the article in the newspaper that you would show me the right way." And when after a conversation with this seeking soul I suggested to her to kneel in prayer with me, she did so with deep reverence and tears in her eyes. She had never been in a Gospel meeting, but promised to come and learn about the Way of Salvation.

And here are a few sentences from letters received by us during the last two or three days.

The Editor of a White Russian newspaper writes — "I am interested in the history and work of your Society... Has your Society also books in the White Russian language, if not, then for what reason? Then one more question — Does the Society find possible and necessary the publishing of the Bible in the White Russian language? The first Bible in the White Russian language was printed by Dr. F. Skorina, from Polotsk, during the years 1517—1527... Old editions of the White Russian Bible have been destroyed, and new ones have not been published. To this very time in White Russia there is a fight between Roman Catholics and Greek Orthodox. The publishing of the Bible in the White Russian language at this time is absolutely necessary. The twelve millions of White Russians will be exceedingly thankful to the Society if it will come to their aid in this work, and undertake this publication. The White Russian educated classes I am quite sure will help the Society with the translation and other editorial work... Shall be waiting for your reply".

A Russian emigrant writes from a city near the Russian border — "Dear Sir, do not refuse in kindness to send me a copy of the Bible as to a needy Russian emigrant. I want to have it for my personal use. I will be exceedingly thankful for the granting of this request, as it will give me great Spiritual comfort."

And here are a few Macedonian cries — right over from Soviet Russia. "We had such a blessed baptismal service at I——— that many old folks who were present commented in the following words — 'We have never heard anything like it before'. Some of those who were baptized had been the worst enemies of the Word of God before they believed".

From another place: "The Lord is opening wide the door for the Gospel in this region, but there are too few workers to take advantage of the opportunities. Wherever I go I find that the masses of people are hungry for the Truth of God, and my prayer is that the Lord of the Harvest may send many zealous workers into His vineyard."

We could enlarge such information an hundredfold. But it is not necessary. The greatest and most promising White Peoples' Mission Field is there. An unparalleled opportunity is facing the Christian Church. Our 144 missionaries at great self-sacrifice are at work. They need reinforcements. They want more ammunition. Their allowances are very scanty, just meeting their bare necessities. But they have not complained. They are on the Lord's battlefield to suffer hardship as good soldiers of Jesus Christ.

Then there are our Chapels and Mission Halls, or "Prayer Houses" as the Russian believers call them. Crowds of hungry listeners come together, and there is no place in which to shelter them from heavy rain sometimes, and from the cold of the winter. So land must be bought and these Prayer Houses built. There are six or seven of them now either in the process of building or about to be started. Two to three thousand dollars and more are needed for each of these Mission Chapels. Who is to help?

Last but not least is the pressing need of the Society's Headquarters on the Mission Field — that of the Riga Gospel Tabernacle and the Bible and Missionary Training Institute. Riga was once one of the great Russian seaports. Now it is the capital of the new Latvian Republic. It is not very far from either Petrograd or Moscow. There is perfect religious liberty in this country and city. The City Authorities have given to us permission to hold large open-air meetings in the once famous park of Peter the Great, where thousands have gathered and heard the Gospel for the first time. In this City there is now the seat of the Society's Mission Administration. Here also an extensive Gospel work is going on. People came in such crowds that our rented hall, "The Revival House", which formerly was a moving picture theatre, became too small. The converts began to pray and the Lord has most graciously answered. Through the gifts of a few English and a large number of American friends we have bought a wonderful Mission site with a suitable building for our publication and administration work. On this site on the 12th of July a great meeting was held in connection with the inauguration of the plans for the building of the Tabernacle and Bible School. The plans have been confirmed by the Higher Latvian Government, and we hope to have part of the Tabernacle up before the winter cold begins. Meanwhile we are holding our meetings in a large Gospel tent which was graciously given to us by a dear friend of the Mission, a Christian lady from Colorado. Her heart will rejoice to see how two thousand dollars or more are being mightily used by the Lord, thousands of miles away on the shores of the Baltic Sea. "Cast thy bread upon the waters: for thou shalt find it after many days". Eccles. 11 : 1.

We present here the front view of both the Tabernacle and the Bible School. We find that it will take fully $80,000.00 to finish both buidings. Thus a large amount is still necessary. We do not know where the money is to come from. But the Lord does. He has His "Hidden Ones", His loving and faithful children everywhere. We are asking our wonderful Covenant-keeping Heavenly Father to speak to His people everywhere. And we know that then they will quickly rally to our help as many of them have so lovingly done in the past.

$100,000.00 AS A CHRISTMAS GIFT

for The Russian Mission. One hundred thousand dollars are immediately needed for our missionaries, finishing of chapels and for the erection of the Riga Tabernacle and Bible Missionary Training Institute. Ask the Lord, and then do what He tells you. Acts 9 : 6.

Send all gifts in America to Rev. E. E. Shields, Treasurer, 1844 Monroe Street, Chicago, Ill.

In England to Charles Phillips, Esq., Treasurer, 43, Newington Butts, London, S. E. 11.

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Published monthly in the interests of

The General European Mission — The Missionary Information and Promotion Bureau
The Russian Missionary Society — The British-American Mission
The World-wide League for the Evangelization of Russia

Publishing and Editorial Offices:
The Riga Tabernacle, Lacplesa Street 117, Riga, Latvia, Europe. Postal address: Post box 679, Riga, Latvia, Europe. — Telephone: 63-91. Telegraphic and cable address: Rumission Riga.

Address correspondence and send gifts, in U. S. A. and Canada, to Rev E. E. Shields, Treasurer, 1844 Monroe St., Chicago, Ill., and in England, to Charles Phillips, Esq., Treasurer, 43, Newington Butts, London, S. E 11.

EDITOR—WILLIAM FETLER

VIII YEAR No. 8—10 — AUGUST—SEPTEMBER—OCTOBER — $1.00 per annum

OUR MISSION FIELDS

Pastor William Fetler, General Director, and Mr. Paul B Peterson, Secretary-Treasurer of Headquarters, standing beside maps of our mission fields which have been fastened to wall. The top small center map is of Latvia; that to the upper left is of Poland; that to the upper right of Soviet Russia; lower left, west central and southern countries of Europe; lower right Siberia. By looking carefully at the picture of the maps, white pointed markers can be seen and these show the location of our missionaries in these various countries.

THE BAPTIST BIBLE UNION AND BAPTIST FOREIGN MISSIONS

By Rev. T. T. Shields, D. D.

President of the Baptist Bible Union of North America and Editor of "The Gospel Witness".

From its inception the Baptist Bible Union has regularly been in receipt of letters from pastors and churches all over the Continent, asking for direction in the matter of their foreign mission benevolences. So large a section of the people had ceased to regard with confidence the operations of the Foreign Mission Society of the Northern Baptist Convention, that they felt they could no longer entrust their money to the Board of that Society, because they would give them no guarantee that it would be used for the propagation of the gospel they believed.

In consequence of this, the Executive Committee of the Baptist Bible Union have been looking about to find some worthy foreign mission enterprise which they could recommend. The Russian Missionary Society, under the direction of Pastor Fetler, had many friends; and large numbers of Baptists decided that the Baptist Bible Union should endorse and adopt this Society. The Bible Union, however, did not wish to undertake foreign mission work if there was any way of avoiding it; but hoped, rather, to see the existing Missionary Society cleansed of its modernism, and the confidence of our Baptist people in that Society restored. But the call for direction was so insistent that the Executive at last felt it was imperative that they should endeavor to prepare themselves for an emergency. They therefore requested that full report of the operations of this Society should be prepared by men who had first-hand knowledge of conditions obtaining upon the field.

The Rev. E. E. Shields, who became associated with The Russian Missionary Society only last year, spent four and a half months this summer personally examining the work of this Society. He was joined in Europe by Dr. A. McCaig, Principal of Spurgeon's College, London; Mr. Charles Phillips, a well-known Baptist of London; and the Rev. D. H. Moore, representing Australasia. The report which appears in this issue of The Witness is endorsed by all these brethren, and will speak for itself.

Mr. Fetler's stand for the fundamentals of the faith has called down upon his head the wrath of many of the modernists among the Baptists of America. Like every other man who contends for the faith once for all delivered, he, and his work, have been maligned and slandered from one end of the Continent to the other. It was for this reason the Executive Committee of the Baptist Union felt it necessary to obtain a report from those who had examined Mr. Fetler's work on the field for themselves. Before he found himself under the necessity of opposing Modernism in the Northern Baptist Convention, Mr. Fetler was hailed as one of the great heroes of the faith. We remember with what enthusiasm he was everywhere greeted as the "Russian apostle". From all that we have heard from first-hand observers, we conclude that Mr. Fetler is just as worthy of the whole-hearted confidence of all lovers of the Lord Jesus Christ who are not ashamed of the gospel, as he ever was. We commend the report of the Special Commission to the careful consideration of all our readers.

— *The Gospel Witness.*

THE RUSSIAN MISSIONARY SOCIETY

The Russian Missionary Society stands for the Bible in its entirety, and is willing, if need be, to separate from any, Missionaries or others, who deny its full inspiration, reliability and authority.

The Russian Missionary Society proclaims the Gospel of the Grace of God, believes in the new birth, and in total separation in life from the worldly spirit of the age, as being Christ-like, and consequently the best way of bringing blessing to mankind.

The Russian Missionary Society publishes its Balance Sheet, properly audited, every year, and acknowledges all its monthly income in the monthly magazine, THE FRIEND OF MISSIONS.

The Russian Missionary Society proceeds on a "faith basis," namely, waiting upon God for all supplies. Each worker, of both Missionary and Home Staffs, receives up to a specified allowance as the Lord provides the funds through His stewards.

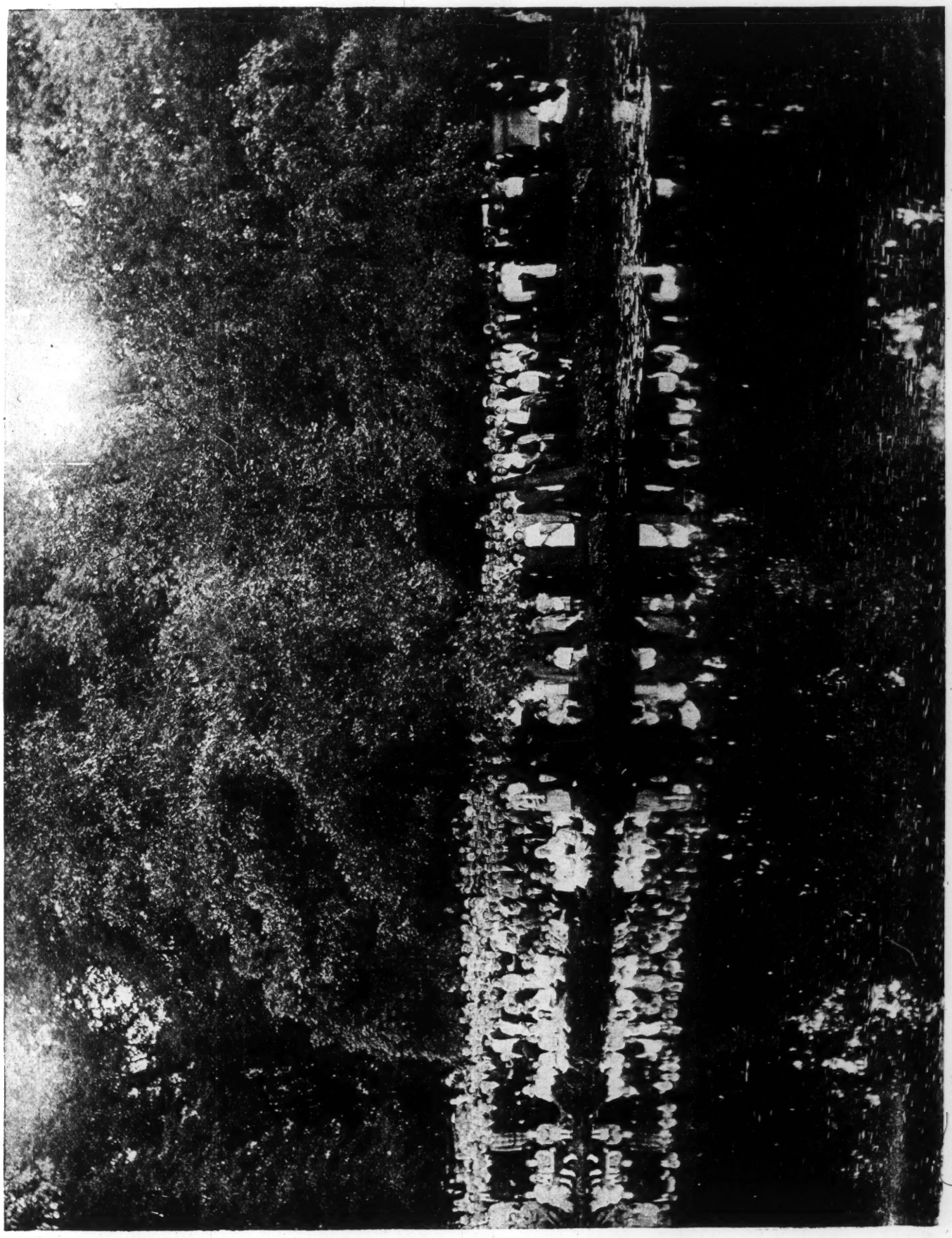
The Russian Missionary Society has Missionaries and Colporteurs working among Russians in various countries, even in Soviet Russia and Ukrainia. In December, 1920, there were only 23. The support of a Missionary varies according to the country in which he is laboring. The average cost, however, is from $350.00 to $720.00 annually.

To ensure accuracy, the following is the proper

FORM OF BEQUEST TO

THE RUSSIAN MISSIONARY SOCIETY.

I give and bequeath to The Russian Missionary Society, Chicago, the sum of . . . . . .Dollars, to be used for the purposes of the said Society, and to be paid by my Executors to the Treasurer of the Society, whose Receipt shall be sufficient discharge for the same.



Section of audience at open air service in large park founded by Peter the Great, Riga, Latvia, July 5th, 1925. Pastor W. Fetler has conducted such meetings in this park on Sundays during the summers of 1924 and 1925, many souls having been saved as a result.

REPORT OF SPECIAL COMMISSION

RIGA, LATVIA, JULY, 1925

Upon the principles and activities of The Russian Missionary Society

MEMBERS OF THE COMMISSION:

Representing U S. A. and Canada . . REV. E. E SHIELDS

Representing Great Britain and Ireland { DR. A. McCAIG / MR CHARLES PHILLIPS

Representing Australasia . . . . . REV. D. H. MOORE

EXPLANATORY

The Report hereby submitted is the outcome of a desire on the part of some interested people in America to have first-hand information as to the organization and operation of The Russian Missionary Society. These friends made the suggestion to the Society that some one from America be sent to tour the Fields to study the whole situation, and, later, to report.

In response to this suggestion Pastor William Fetler asked Rev. E. E. Shields, Field Director and Treasurer of the American Section of the Society, to go to the Mission Fields. He specially commissioned him to investigate all phases of the work, placing every facility at his disposal for this purpose.

It was intended that Rev. Charles F. Fields, Field Director and Secretary of the American Section of the same Society, should accompany Mr. Shields, but at the last moment health considerations in Mr. Fields' family compelled him to remain in America.

But it had been decided from the first that some of the members of the British Section of The Russian Missionary Society should proceed to the Field and should be associated with Mr. Shields in this work; for, "Two are better than one", and, "A threefold cord is not quickly broken".

Three of the British Brethren were asked to accept this service. Dr. A. McCaig, the esteemed Principal of Spurgeon's College (under whom Pastor William Fetler studied for years), and Editor of the British Edition of "The Friend of Russia", has visited the Field on several occasions and is thoroughly acquainted with this work. Mr. Charles Phillips, F. R. G. S., Lecturer, and Treasurer of the British Section of the R. M. S., has been upon the Mission Fields of the Society many times. Rev. D. H. Moore, minister of good standing and of years of experience in London, was the Society's special Commissioner to the Antipodes. He organized Sections in Victoria, New South Wales, Queensland, Western Australia, Tasmania, and New Zealand. He also organized a Section of the Society in South Africa. Mr. Moore has just visited the Field, and has also, with the other brethren, studied the Headquarters Administration.

As Dr. McCaig and Mr. Phillips had already covered the ground, it was not thought necessary for them again to take these journeys in 1925.

While this Report, as has been said, is being prepared in response to a special request, it is evident that it will be read by some who will hear for the first time of The Russian Missionary Society.

For this reason it has been thought well to include some matter for the information of readers who will desire to know something of the origin of The Russian Missionary Society and its growth up to the present time, as well as of its present Fields and its methods of operation.

(Signed) **E. E. Shields.**

STATEMENT BY DR. A. McCAIG

It will be obvious to the reader that the following Report has been mainly compiled by Mr. Shields. The other signatories, however, have gone very carefully over it, word by word, all being present with Mr. Shields at the same time, and from their previous knowledge of the work in its various departments, together with what they have seen on their present visit to the Field and Headquarters, can and do very heartily endorse all that is herein recorded, and, did space permit, they could tell of many wonderful meetings they have attended, of people walking many miles to hear the Gospel; of deep hunger for the Word of God; of multitudes of seeking souls finding the Saviour, and of the self-sacrificing devotion of the missionaries. They believe the work is truly Apostolic and God-honored, and very heartily commend it to the prayerful and practical sympathy of the people of God.

(Signed) **A. McCaig.**

Dr. A. McCaig, Principal of Spurgeon's Pastors' College, London, speaking. Pastor Robert Fetler, who stands to the right of Dr. McCaig, is interpreting.

ORIGIN OF THE SOCIETY

We must begin with Genesis: before speaking of the Field and work of The Russian Missionary Society, we must explain how the Society came to be, and how and why it occupies its present Fields of Service.

The first, main, human instrument in founding this Society was the well-beloved General Director, Pastor William Fetler. Pastor Fetler was born in the little town of Talsen, in the Province of Kurland, Latvia, Russia, (this is now within the Republic of Latvia), on July 15th, Russian date, (or July 28th, English date), 1883. His father was a Baptist minister. Converted at the age of fifteen, he very soon became active in Christian work, preaching his first sermon before he was seventeen years of age. In the year 1903 he proceeded to England and entered Spurgeon's Pastors' College, for the purpose of training for mission work in China. The Lord led otherwise, however, and the way opened for his return to his native

land. As his College days were closing, the Czar issued his famous Edict granting religious liberty to all his subjects.

Under the auspices of the Pioneer Mission (whose Founder and President, the Rev. E. A. Carter, is now also President and Home Director of the British Section of The Russian Missionary Society), the subject of our sketch went to Russia, in the year 1907. Mr. Fetler established strong Mission centres in Petrograd, Moscow, and Riga. Great numbers were led to accept Jesus as their personal Saviour. In a few years' time the large Dom Evangelia, or Gospel House, was erected in Petrograd at a cost of £20,000 or approximately $100.000.00. Theatres and halls, large and small, were also in use in various places, with a staff of thirty-five lay preachers who had been gathered out from amongst the converts.

Then persecutions arose. Pastor Fetler was summoned to appear before the High Court of Moscow, sitting in the Kremlyn. Here he and four associates were sentenced to imprisonment in a fortress. Appeal was made to the Imperial Senate in Petrograd. But the enemies of the Cross continued their machinations; and while this case was pending, officers of the law arrived at the Prayer Meeting in Dom Evangelia on Saturday evening, November 22nd, Russian date (or December 5th, English date), 1914, and marched the Pastor away to prison, on the order of the chief military officer of Petrograd; the order of the Czar's government being that he should be banished to the Province of Tomsk, Siberia. But the Church at Dom Evangelia continued in prayer for him, with the result that he was released and returned to his people in the same night in which he was arrested.

He had been released upon his signing an undertaking that he would leave for Siberia within three days, and he had been granted the privilege of going at his own charges, instead of going under military escort. During the three days, representations were made to the prime minister and to the Minister of the Interior. Also petitions were passed to a certain Prince, a relative of the Czar, for submission to the Czarina and the Dowager Empress. It may be said here that a member of that Prince's household was a member of Pastor Fetler's Church, Dom Evangelia. The Prince telephoned Mr. Fetler, saying that he had personally read the petitions to the Dowager Empress, who exclaimed, "What are they doing to Pastor Fetler?" In spite of this sympathy, the influence of the dark powers was sufficient to secure Pastor Fetler's banishment. The Lord so answered prayer in the use of these petitions, however, that the edict of exile to Siberia was changed to that of banishment from the country.

Pastor Fetler made his way to Sweden. While in Sweden he learned that thousands upon thousands of Russian war prisoners were arriving in the prison camps of Germany and Austria. Crossing to America Mr. Fetler organized in New York, "The Gospel Committee for work among the Russian War Prisoners of Europe". Many tracts and booklets were translated into the Russian language, and eventually hundreds of thousands of them were printed and distributed amongst the more than two millions of Russian prisoners in the German and Austrian War Prisoners' Camps. Through the operations of this Committee, and of similar organizations, several thousands of Prisoners were converted, and over two thousand of them were baptized on profession of faith. These converts later returned to their native country, carrying the Gospel Message with them and spreading revival fires everywhere.

Out of this War Prisoners' work, The Russian Missionary Society was organized in June, 1917, at a special meeting convened in the Fulton Street Prayer Meeting, New York. Under the auspices of the Society, the Russian Bible Institute was opened in Philadelphia in September of the same year, with Pastor William Fetler as President. Over one hundred Russian converts gathered to be taught in the things of God. "The Friend of Russia" was first published in the summer of 1918. As the time approached for Pastor Fetler to take the first party of Missionaries to the Field, the American Office of the Society was removed to the West, where it now occupies its own building at 1844 West Monroe Street, Chicago, Illinois. On November 19th, 1920, Pastor Fetler, with Mrs. Fetler, and twenty-one missionaries who had been trained in the Bible Institute, with two Americans, left New York on their way to Russia. Landing in England the missionaries tarried a month, conducting services and preparing for the remainder of their journey.

It was during this period, Mr Fetler reorganized the Russian Evangelization Society, formed in 1909, as an outgrowth of the Pioneer Mission, which had been supporting Pastor Fetler in his larger work, and it became The Russian Missionary Society, British Section. At the same time the "Gospel in Russia", the Organ of the Russian Evangelization Society, was enlarged and issued as "The Friend of Russia".

The Missionary Party of twenty-three persons was divided into four groups for the purpose of its movements in the Field, and for the voyage to the Continent. The first party left England on December 30th, 1920, the second, a party of eight, on January 8th, 1921, the others following shortly afterwards.

Some of the missionaries made their ways to parts of Poland which had been Russia before the War. Some went into Bessarabia, Rumania, territory which was also Russian before the War. Some of those who went into Bessarabia, later moved to Bulgaria to serve Russians there. Some of the party were even able to get into Soviet Russia.

Thus the work began less than five years ago. Looking backward one is constrained to exclaim, "What hath God wrought!"

Today The Russian Missionary Society has one hundred and forty-four missionaries actually in the Field, besides other workers in official positions.

This work is supported by organized Sections or Committees in the United States of America, Canada, Great Britain, Ireland, Germany, South Africa, Victoria, New South Wales, Qeensland, Western Australia, Tasmania, and New Zealand.

The Society issues a number of monthly papers: the American Edition of "The Friend of Russia", now changed to "The Friend of Missions"; the British Edition of "The Friend of Russia"; "Young Russia", also published in England; "Der Missionsfreund", in the German language, published in Berlin, Germany; "Kristigs Vestnesis", in the Lettish language, published in Riga, Latvia; and "Gostj", in the Russian language, also published in Riga.

The Society has a splendid Orphanage at Konstancin, Poland, where over twenty children are now receiving care and training.

BRIEF DOCTRINAL STATEMENT

In order that there shall be no doubt as to where the Society stands doctrinally, we quote the following paragraphs from the booklet entitled "The Origin, Spiritual Principles and Practice of The Russian Missionary Society":

"The Russian Missionary Society was formed under a deep sense of Russia's pressing need, and with an earnest desire, constrained by the Love of Christ and the hope of His coming, to obey His command to preach the Gospel to every creature. Its aim is, by the help of God, to bring the Russians

to a saving knowledge of Christ by means of itinerant and localized work throughout the whole of Russia and other Slavic countries.

The Society is evangelical in principle. The baptism of believers by immersion is practiced, and only Missionaries so baptized can be accepted.

We quote also some paragraphs which form the main part of the Declaration which all members of Home Councils and Committees, and all missionaries and members of office staffs, sign before their election or appointment to any office in connection with the Society:

"I, the undersigned, hereby declare that

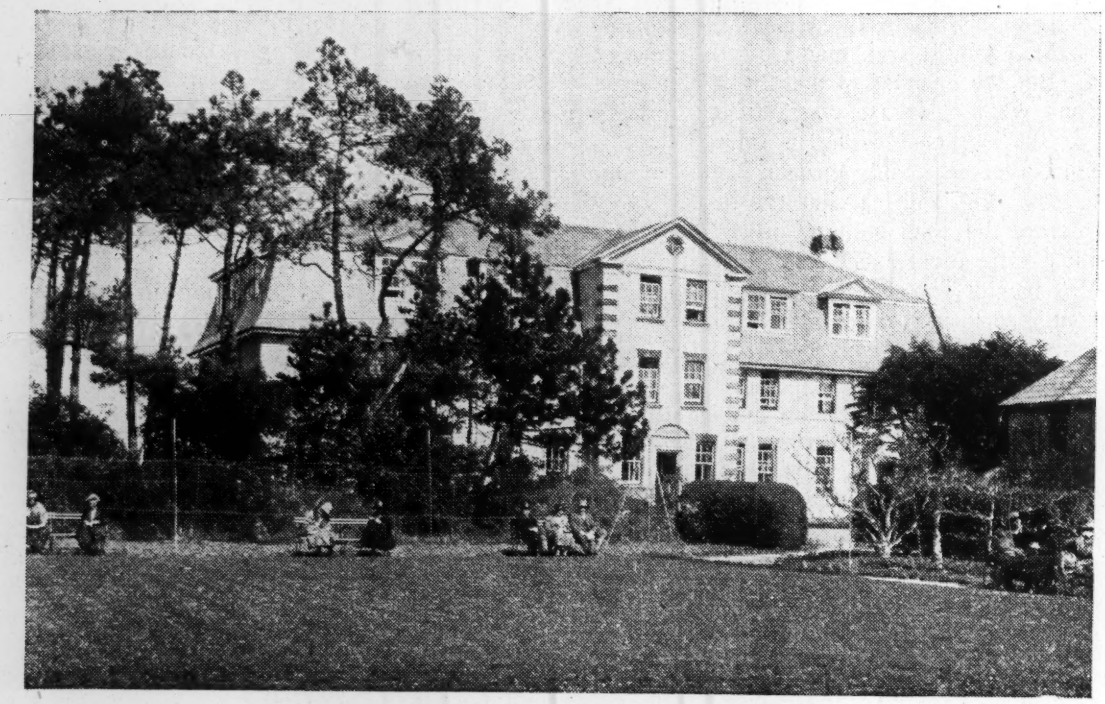
I believe in Jesus Christ as my personal Saviour, and that on the ground of the Word of God and witness of the Spirit I have the assurance of being born again.

I believe in the Plenary (full) Inspiration of both the Old and New Testaments, in the Trinity of the Godhead, in the Virgin Birth and Deity of Jesus Christ, His Atoning Sacrifice through the Blood of the Cross, His Bodily Resurrection and Personal Return, the Eternal Life of the saved, and the Eternal Punishment of the lost."

VISIT TO THE FIELDS

It was to visit the Fields of this Society, and to study its methods that Mr. Shields sailed from New York on S. S. "Aquitania" on April 8th, 1925. Arriving in London, we met Rev. E. A. Carter, well known leader of the Fraternal Union for Bible Testimony, and organizer of the great demonstrations in testimony of the Book in Albert Hall and in the Crystal Palace, London, and who is President and Home Director of the British Section of The Russian Missionary Society; Mr. Charles Phillips, Associate Director and Treasurer of the British Section; Rev. R. Boyd Morrison, General Secretary of the Society; Rev. Dr. A. McCaig, Principal of Spurgeon's College, and Editor of the British "Friend of Russia"; Mrs. R. Boyd Morrison, the indefatigable Secretary of the Women's Auxiliary of the R. M. S.; Mrs. E. A. Carter, and Mrs. W. J. Ervine, Hon. President and President, respectively of the Women's Auxiliary; and others. Most of these have been to the fields of the R. M. S. and know the work at first hand. We also met the office staff and came in touch with some students who are preparing for the Russian work.

We ran down to "Slavanka", Bournemouth, England. This was formerly the residence of Madame Tchertkoff, the first convert of the Russian aristocracy through the ministry of the late Lord Radstock, and one of the greatest supporters of Pastor Fetler's work in Petrograd. Forced to leave Russia during the Revolution, and having lost all her property there, she fled for refuge to England when over eighty years of age. Pastor Fetler, on his return from America to Europe with the first party of missionaries, discovered his old friend in financial embarrassment, the property itself being mortgaged. Mr. Fetler, being touched by her great need, interested a few friends, who formed a separate syndicate for the purchasing of the property, which is now being held in trust for a Missionary and Conference Centre. Here the R. M. S. holds an annual Convention.

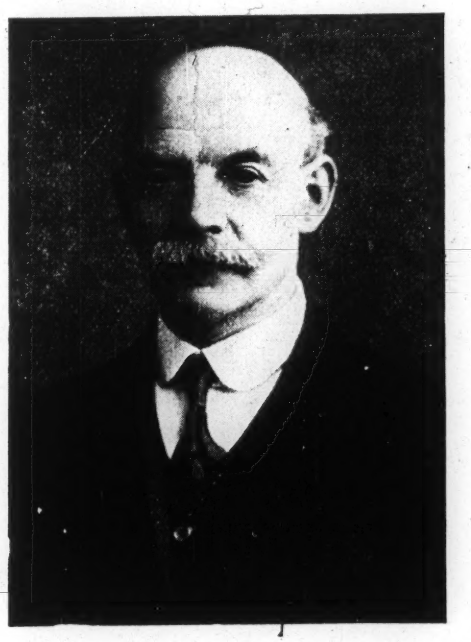


The new "Hostel" at the Southbourne Missionary and Conference Center, Southbourne, England, the conference center being better known to our readers as "Slavanka", the last earthly home of the late Madam Tchertkoff, the first convert of the Russian aristocracy through the ministry of the late Lord Radstock.

There was a Missionary Conference, led by Dr. F. B. Meyer, in progress there when we arrived. We met Mr. F. S. Streeter, a member of the Syndicate; Rev. W. G. Stalley, Secretary of "Slavanka", Mr. G. H. Judd, F. R. G. S., and Mr. E. J. Mitchell, members of the Board of the British Section of The Russian Missionary Society; and others interested in the work.

"Slavanka" operates independently, and is not a charge upon the funds of the R. M. S., either as to its original purchase or as to its present upkeep.

The new "Hostel" — a residence for the accommodation of delegates to Conferences — had just been completed. A number of religious bodies had engaged "Slavanka" for periods in the coming summer, and already, it seemed, the erection of the "Hostel" had been abundantly justified. Indeed, members of the Syndicate are inclined to think that they should have studied larger maps and should have built bigger.



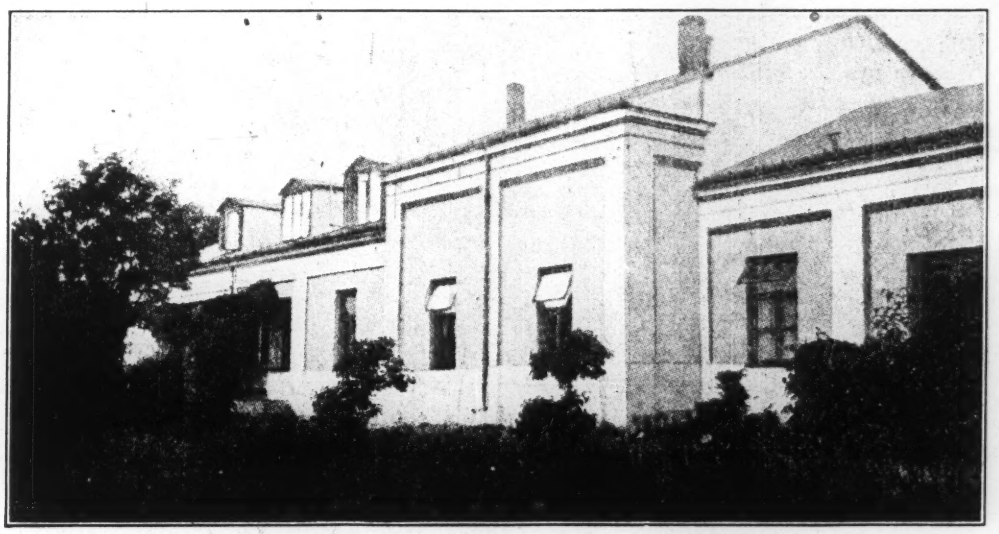
Mr. Chas. Phillips, F. R. G. S., Associate Director and Treasurer of the British Section of The R. M. S., who is now in America on behalf of the Russian work and his brother's work in Africa.

Our party from London to the Continent consisted of Pastor William Fetler, Mr. Charles Phillips and the writer.

In Paris we enjoyed some days of fellowship in company with Pastor Fetler and Mr. Phillips, with Prince Nigeradse, our Missionary to the Russians in Paris. We were present at a meeting in a hall where the Prince is carrying on work.

From Paris we moved on to Berlin in the company of Pastor Fetler, Mr. Phillips having returned to London. Here we had the joy of finding yet others who are alive with Missionary zeal. We met Rev. Wilhelm Grimm, Pastor of the Baptist Church in Spandau, a large city near Berlin, the Superintendent of the German Section of the R. M. S.; Mr. Gustaf Niendorf, the genial Office Manager of the R. M. S., who is an esteemed deacon of the First Baptist Church in Berlin; and

Shepherd, Rumania.



Orphanage of the R. M. S. at Konstancin, near Warsaw, Poland.

Miss M. L. Breidenbach, to whom falls the work of translation in preparing "copy" for "Der Missionsfreund", and in correspondence. Also we came in touch with one of our two missionaries in Berlin.

In Berlin we spoke to an intelligent company of Russians, when we had the experience of having the services of two interpreters at the same time. Miss M. L. Breidenbach

Two of our faithful and hardy missionaries in Poland, namely, G. Schmidtke (left) and Isaac Mudrocha.

translated what was said from English into German, and Mr. Moritz Zeitner, one of the missonaries, turned it from German into Russian.

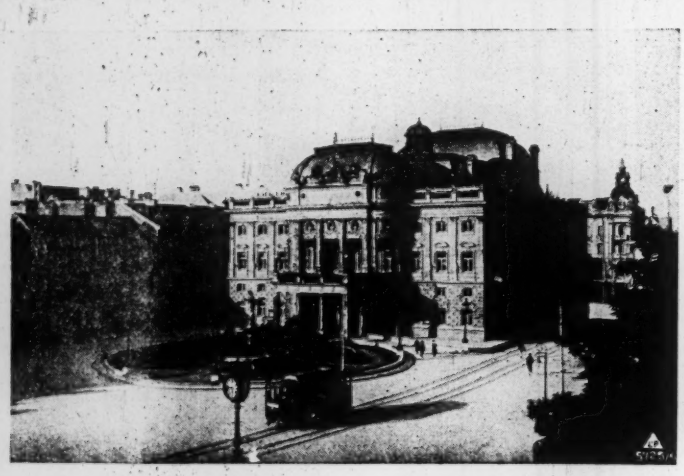
From Berlin "we" moved on alone to Warsaw, Poland. Pastor Fetler having gone direct from Berlin to Riga, Latvia. In Poland we came into very close contact and fellowship with the Missionary Inspector for Poland, Pastor B. Goetze. In his company we visited many places, going as far east as Rowno (pronounced Rovno), 224 miles east of Warsaw and within sixty miles of the Soviet border.

We went into Czecho-Slovakia where one of our missionaries was just about to begin work.

With the same excellent companion we made a long journey into Bulgaria, and into Bessarabia, Rumania. The missionaries in these places have had no visit from anyone representing the Mission since going to their Fields in 1921. It has been impossible, apparently, for any official or any visitor from outside to journey to these countries. We visited our missionaries in Varna, Bulgaria, a port on the Black Sea. Thence we went to Ruse, Bulgaria, a town on the Danube, just across from the Rumanian border. Crossing the Danube at Ruse we

Rev. and Mrs. Walter E. Craighead, the two first American Missionaries to go to the Russian mission field under the auspices of The R. M. S. They came out with the original party in November, 1920, and have been laboring in Bessarabia, Rumania, with much blessing, tho they have been severely persecuted.

Bratislava, Czecho-Slovakia.



House of Representatives of Slovania, Bratislava, Czecho-Slovakia.

Audience at a meeting in Janow near Holm, Poland, June, 1925.

entered Rumania and went through the country to Bessarabia, where, at Balti, a promising work is being carried on by the two Americans of the original band of twenty-three missionaries.

Returning to Warsaw, Poland, we visited Nury, where a Conference of German Christians was in progress.

From Warsaw we came, on June 8th, to Riga, Latvia.

Here is the Headquarters of The Russian Missionary Society. From Riga we have visited and have held meetings in Dvinsk, Rezekne, Valmiera, and Windau, a port on the Baltic Sea.

In Riga we have had opportunity to come into association with the Missionary Inspector, Pastor Robert A. Fetler, and

Railway Station Varna, Bulgaria.

also to learn of Headquarters' Administration through Mr. Paul B. Peterson, the Headquarters' Treasurer. Here day after day we have studied the spirit of the whole movement.

STRATEGY

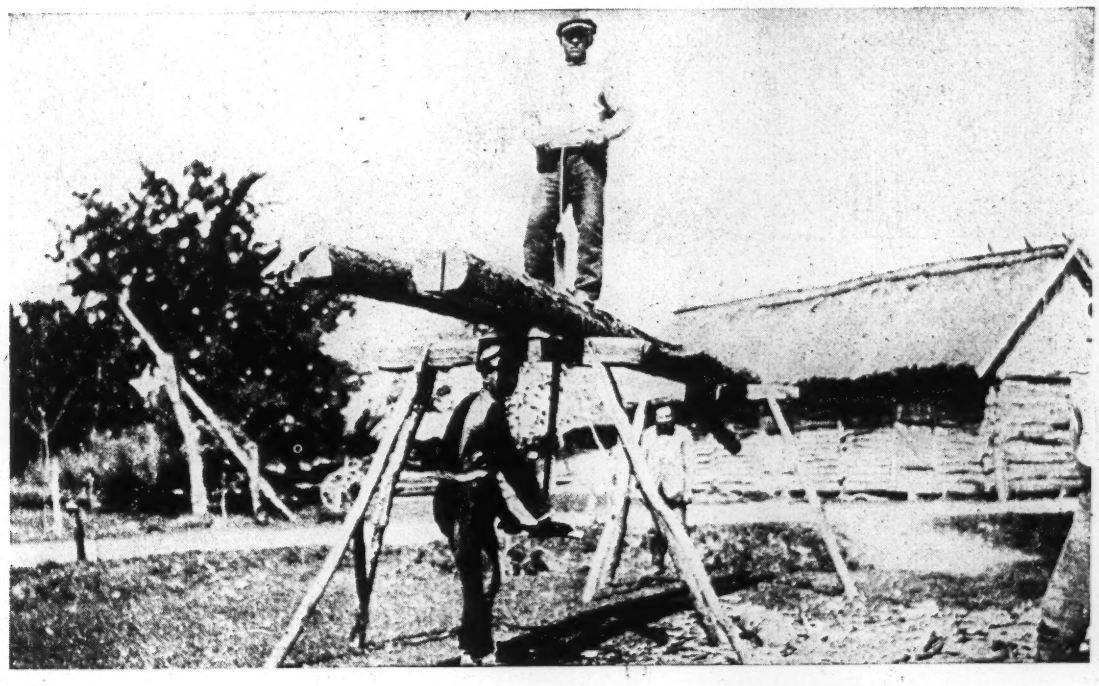
After Pastor Fetler had been banished from his congregation in Petrograd in 1914, he was soon led to rejoice that another congregation was being sent to him in the persons of the thousands of Russian War Prisoners who were being brought into the War Prisoners' Camps in Germany and Austria.

The hundreds of thousands of tracts poured into these camps from New York by "The Gospel Committee for Work among the War Prisoners of Europe", organized by Mr. Fetler, together with similar work carried on by other kindred organizations, were used of God in the conversion of thousands of these men. It is estimated (exact figures cannot be obtained) that between three and four million Russians have been converted in Russia during the past seven years. Who shall say how much of this marvellous work was due to the return to Russia from the prison camps of these redeemed men?

A scene in the city of Varna, Bulgaria.

The objective of The Russian Missionary Society is that of giving the Gospel in its purity and its simplicity to the Russian people; to as large a degree as possible, to Russians in Russia, but beyond that, to Russians anywhere and everywhere.

A glance at a present-day map will show a number of what may be termed buffer states, piled up on the western border of Soviet Russia. Beginning at the top and reading down they are: Esthonia, Latvia, Lithuania, Poland, Rumania, Bulgaria. Now the whole of Esthonia and Latvia and the eastern sections of Poland and Rumania were in Russia before



The peasants' method of sawing timber in Poland.

the War; and anyone preaching the Gospel there was preaching the Gospel in Russia.

What has happened since? Just a political change, the border of Russia proper receding towards the east, the independent states of Esthonia, Latvia, Lithuania, and Poland, being erected, and Rumania's border being pushed out eastward to take in Bessarabia.

The Russian Missionary Society has as its field all territory, under whatsoever name it may be called, where Russian people live; and aims at nothing less than preaching the glorious Gospel of the blessed God to Russia's one hundred and fifty millions. But Russians are Russians, independently of political boundaries. The Russians in Latvia, Poland and

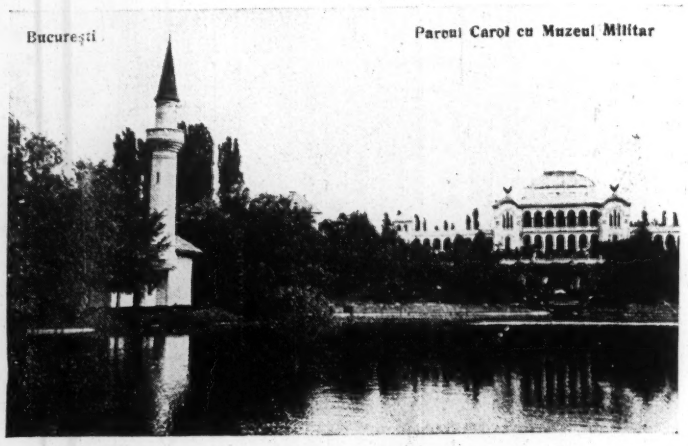
Typical dress, Rumania.

eastern Rumania, are naturally and logically the people to be missioned first by missionaries coming from the west towards Russia.

Into eastern Poland, eastern Rumania and Soviet Russia, our first missionaries went when they came in 1920—1921. As they labored their work became somewhat established, and other missionaries were sent later to strengthen the work in the same fields.

The Russian Missionary Society believes that one Russian saved in one of these outside countries is of equal value with a Russian saved across the geographical border. And those who are saved here are in the hallway to the heart of the Empire.

Our main work, however, is in Soviet Russia, where at the moment of writing we have sixty-three missionaries telling of free grace and dying love, the number being limited only by lack of funds, for while missionaries are not at present allowed to enter Russia, workers already in Russia can easily be secured.



Minaret and Ministry of War, Bucharest, Rumania.

But "Field Headquarters" hopes for the day when certain inhibitions and restrictions shall be removed, and full liberty given for the work of God.

It is in harmony with this principle that the work in Latvia, Poland, Rumania, and Bulgaria, is going forward. In the furtherance of this policy a Bible Institute for the training of workers is projected, to be erected, we trust in the very near future. Also in consonance with this general plan the work in Berlin and in Paris is being prosecuted.

In both Berlin and Paris are many thousands of Russians. There are thousands of these men working by the day in factories who have been Doctors, Lawyers, Officers of the Army, and what not.

Rev. E. E. Shields (right) and Pastor Getze, Superintendent of our work in Poland, on one of their journeys in the Balkan States during Rev. Shield's survey of the mission field during the spring and summer of 1925.

It is true that "Not many... noble are called". But the Word does not say, "Not ANY... noble are called." The Blood of Christ has atoned for the sins of prince and peasant alike.

We were tremendously impreseed with the possibilities of the work in Paris and Berlin on the occasions of visits there in April and May, 1925. It seemed to us that the existence of

the R. M. S. would be justified if it were to do no more than to hold forth the Word of Life in these great centres. And the work in those places could be enlarged enormously.

In Paris there are former Generals, Colonels, and other officers of the old army of Russia, besides many members of the nobility and of the old aristocracy generally. And none need the Gospel more than these people, slaves as they are to the formalism of the Greek Catholic Church. Perhaps the Lord designs that our work there shall be the means of winning many more of these.

We confess to being captivated by the possibilities of this work in Paris. We need other workers there. We ought to be in a position to secure a really good hall and to largely increase the staff of workers. A bookstall should be opened in

Armenian Church in Balti, Bessarabia, Rumania, in which city our two first American missionaries, Rev. and Mrs. Walter E. Craighead, are working.

Paris. Great evangelistic campaigns should be carried on there, and every effort made to bring the light and hope of the Gospel to these sad people.

It may be said here that The Russian Missionary Society aims not merely to build up an organization, but to save men. Hence it seeks to work in fellowship with all who stand for the faith once for all delivered to the saints.

THE THEATRES OF WAR

At the time of writing (July, 1925), the War is being carried on on several fronts. We have missionaries in Russia, Siberia, Poland, Latvia, Rumania, Bulgaria, Czecho-Slovakia, Germany, Switzerland, France, China, America —— and we have one missionary who is just about to take up work among the many Russians in Jerusalem, the City of the Great King. The main fronts, however, are in Russia, Latvia, and Poland.

Beyond any question, God has visited the Russian people in a very special way. Everywhere one finds the same

Beautiful Greek Orthodox Cathedral located on Liberty Boulevard in Riga, Latvia.

conditions. The people will leave their farms, morning, afternoon, or evening — or all day, for that matter — to hear the Word of God. Nor can this attitude be attributed by any means to a mere desire to break the monotony of existence by coming to see and hear a foreigner. There is evidently a general hunger for the Word of God. As to the Christians, there is a light in their faces, a tone in their voices, and a certain indefinable, though unconscious, dignity in their bearing which marks them out as people who really know God in Jesus Christ. Whether in Germany, Poland, Bulgaria, Bessarabia, or Latvia, we found the same conditions and came into touch with the same spirit.

It would be impossible within the limits of this Report to tell the story of every place visited from April to July, 1925.

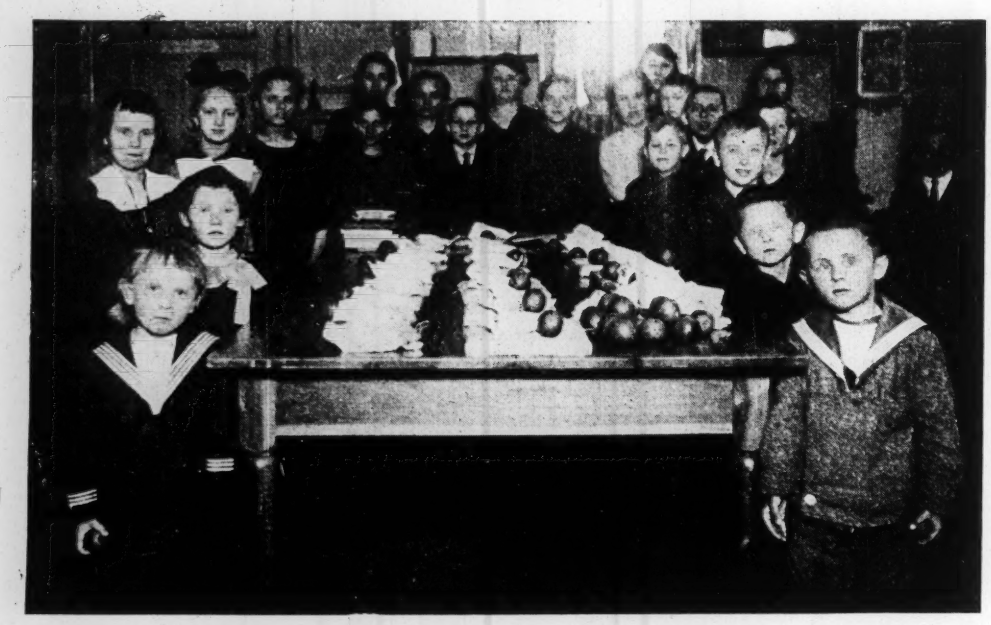
Funeral of the victims of bomb outrage in Greek Orthodox Church, Sofia, Bulgaria, spring of 1925.

Besides Paris and Berlin, where meetings were held, we had services in Bulgaria, Rumania, Poland, and Latvia. In Varna, Bulgaria, a port on the Black Sea, a Russian meeting was held in a Bulgarian Church. We hat two meetings in Balti, Bessarabia, Rumania. Meetings were addressed in the following places in Poland: Warsaw, Reyschewo, Platischisizewo, Konary,

Lodz, Cholnitza, New Cholnitza, Plaschewo, Luck (pronounced Lutsk), Rowno. In Latvia we have preached in Dvinsk, Rezekne, Valmiera, Vindau, and Riga.

The meetings addressed in Riga were in the First Baptist Church, a fine brick building, seating about seven hundred; the Hagensberg Baptist Church, a beautiful building seating six hundred; in "Revival House", Mr. Fetler's new Russian work; and "Dom Golgotha", the large Lettish Church bought during the ministry of Mr. Fetler before the War, and now once more thronged with worshippers.

It would take pages to give adequate descriptions of the scenes witnessed in all these places.



Children of Russian parents at celebration in Berlin, Germany, on Easter Sunday, 1925, which was the closing gathering of the winter season These children are taught by a missionary in Berlin, Mrs. E. Gering.

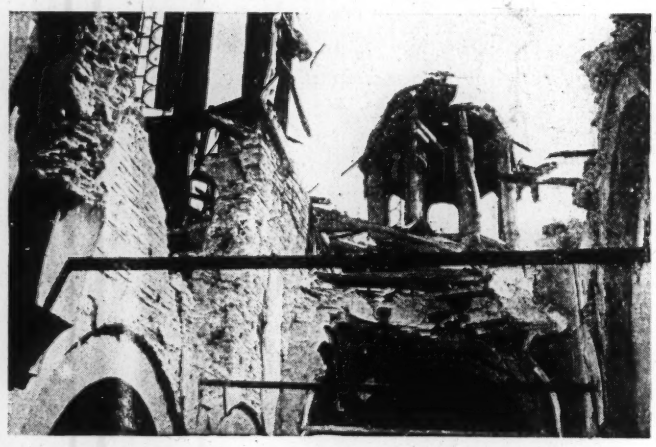
The St. Alexander Greek Orthodox Church in Sofia, Bulgaria.

Greek Orthodox Church in the mountains of Bulgaria.

It may be well to state here that four of the places mentioned as having been visited in Poland, are Churches of German Colonists, once under Russia, and that some of those in Latvia are mixed congregations of Lettish and Russian people. The conditions, however, are the same in all these places: verily God has visited these people.

An outstanding characteristic is their willingness to spend time in seeking God. Services are sometimes too short for them, but never too long. We recall very vividly a meeting of some length, in which the people sat stock-still after the Benediction was pronounced. We went to the door to greet them, but nobody moved. There seemed nothing for it but to go to the platform and preach again; and after the second address, there was no haste to leave.

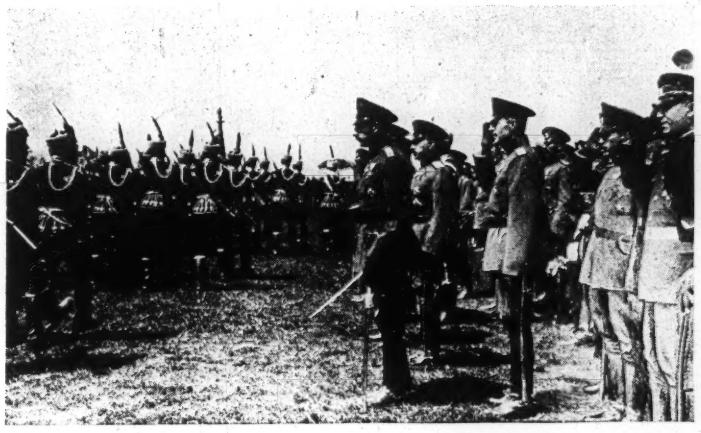
We had meetings of two, three, and four hours duration. We recall that at one village the meeting began at 4.25 in the



Greek Orthodox Church in Sofia, Bulgaria, blown up by a bomb in the spring of 1925.

afternoon and ended at 7.45 in the evening. Tired? Nobody was tired: they were seeking God — on their knees, many times, fairly besieging the Throne of Grace. And when the meeting was closed, nobody dashed for the door. It was about forty-five minutes afterwards that the last of the worshippers left the hall.

"Can you come again tomorrow?" said a young man who could speak English, at a place where we could spend but



Tsar Boris of Sofia, Bulgaria, taking the salute.

a couple of hours. "If you will come", said this brother, "We will have meetings all day". And, we learn, it is not an unusual thing to have meetings lasting all day.

And these folk can be gathered in good numbers. We remember a theatre in Windau, a port on the Baltic Sea, where six hundred people (this by actual count of the seats and of the people standing) gathered at 10 o'clock on a Sunday morning.

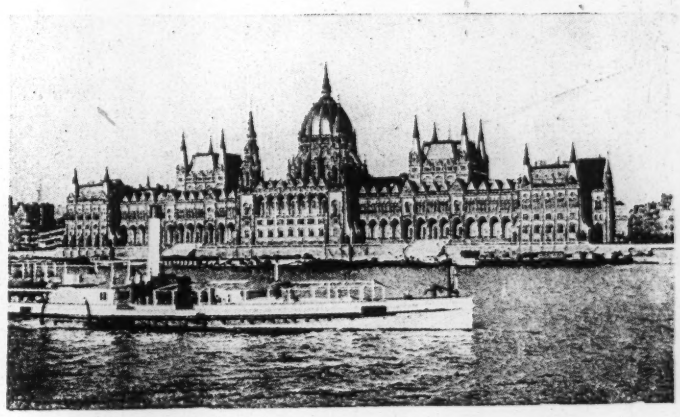
We are constrained to confess to having become possessed of an unutterable yearning for this Field. We can think of no greater joy than to be in a position to devote one's life to feeding these sheep.

Oxen pulling plow in Bulgaria.

Russian Christians seem wholly unashamed of God! They all kneel just after entering the place of worship, remaining in prayer for some time. And an entire congregation will kneel with as ready facility as a well trained regiment will execute a military order. They are really kneeling Christians.

These Christians know how to pray. No pastor need call upon Deacon Stand-By to engage in prayer. Give these folks but an opportunity, and a volume of prayer goes up to God. We thought we heard the groaning of the Spirit in some of these places.

And they are Bible Christians. You will find them before the time for service, in the meeting place and in side rooms, quietly reading their Bibles. In a meeting of one hundred people, where a show of books was made, we counted thirty-four who had Bibles with them. But when they found that we were making a test, they hastened to assure us that they all read their Bibles. Another illustration is that of a great meet-



Parliament Buildings in Budapest, Hungary.

ing in Dom Golgotha, Riga, at which (by actual count of those standing around the walls, in aisles, and in galleries, and of the seating capacity of the building) there were well over twelve hundred people present. At this service we asked for a show of Bibles and of hands of those who read their Bibles, and, though, of course, we could not be quite sure, it seemed as though there was not one exception in the building as a forest of hands went up in testimony.

Front view of Revival House, Riga, Latvia, which formerly was a moving picture theatre.

THE BASES OF SUPPLY

We call the Bases of Supply, "Sections"; e. g., "British Section", "American Section".

From these centres, Field Secretaries go out telling the story of God's doings in the Mission Field and distributing literature.

Contributions for the work pass through these Bases of Supply — the various Sections.

Rev. D. H. Moore of London, who recently returned from Australasia where he has during the last two or three years been organizing Sections of The R. M. S., speaking at laying of corner stone for Riga Tabernacle, July 12th, 1925. He is being interpreted by two persons. Pastor William Fetler, who is standing to the left of Rev. Moore, is translating into Russian and Pastor Robert Fetler, to the right of Rev. Moore, is translating into Latvian. This picture gives a good view of the Russian and Latvian choirs in back of the speakers

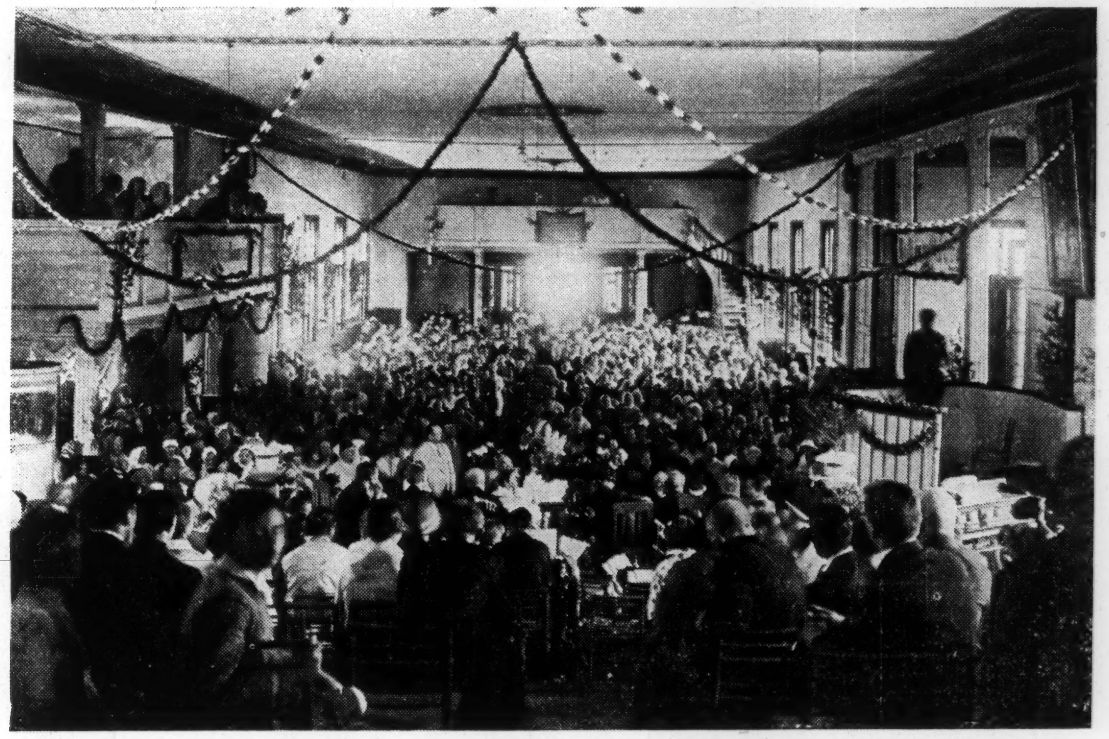
Thorough business methods obtain in all the offices, and the Bookkeeping system is uniform throughout all the Sections in the world.

Numbered Receipts and Vouchers are used. If anyone should send in a contribution of twenty-five cents only, a numbered Receipt would be sent, unless the donor requested to the contrary.

Large "Receipts" books and "Disbursements" books, arranged in columnar fashion, with printed headings for the various funds, have been in use in all Sections for years.

In these books, every item of Receipt and Disbursement is clearly and definitely recorded.

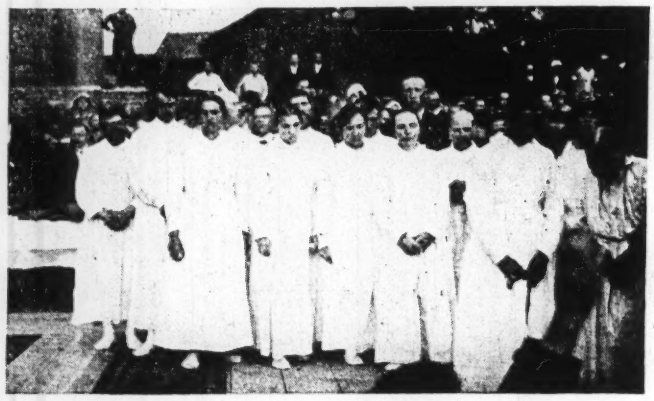
If an amount is received with request that it be divided amongst different funds ("Support of Missionaries", "Bibles",



Interior view of Golgotha (Calvary) Church, Riga, which Pastor Fetler founded before the War. The building was formerly a Greek Catholic Military Church, and was bought by Pastor Fetler with the help of American Christians before the War, for $17,500.00.

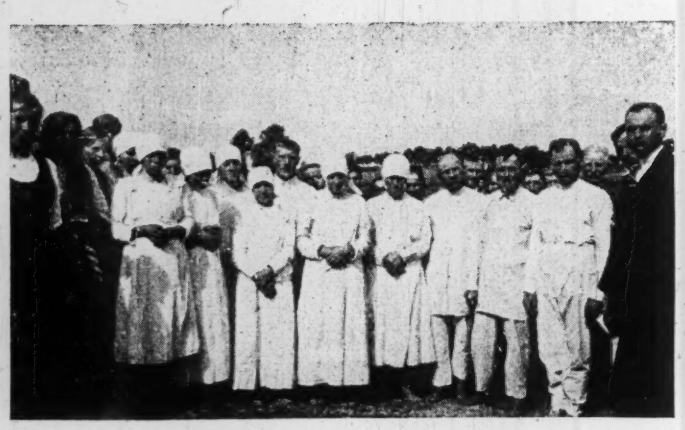
Pastor William Fetler baptizing candidates in temporary baptistry during meeting for laying of corner stone of the Riga Tabernacle.

Candidates for baptism in Volhynia, Poland, August, 1925.



Fourteen candidates waiting to be baptized by Pastor W. Fetler at meeting for laying of corner stone of the Riga Tabernacle, July 12th, 1925.

Baptismal service in the open air in connection with the Stone-Laying on the site of the Riga Tabernacle on July 12th, 1925. Candidates have knelt in prayer before the baptism.



A group of men and women ready to be baptized at Janow near Holm, Poland, June, 1925.

Another group of believers waiting to be baptized at Rakovo, Poland, June, 1925.

"Orphans", etc.) the name and address of the donor, the date received, the Receipt number, and the total amount, are entered in the "Receipts" book in the proper columns; and then, in the same book, the amount is divided amongst the various funds, under the proper headings, exactly as directed by the contributor. Then the receipt forwarded to the donor shows the total amount received and also the distribution of the amount among the various funds.

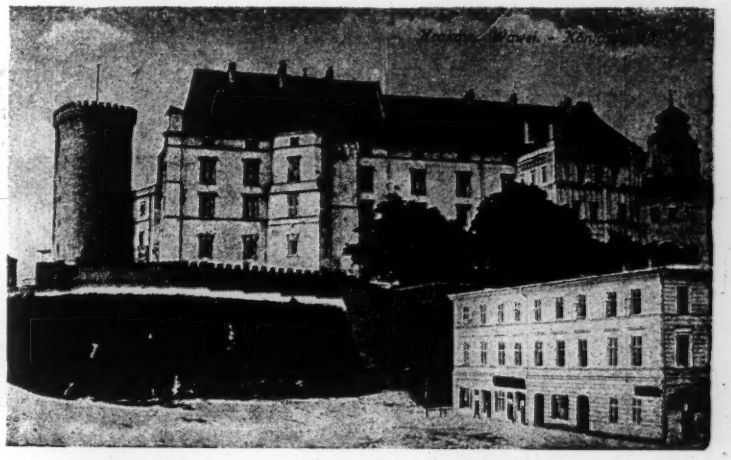
Payments in the Sections are made on the authority of the appointed persons, and all payments are made by cheque, except small amounts from petty cash.

The usual Ledgers, Cash Books, etc., are carefully kept, of course.

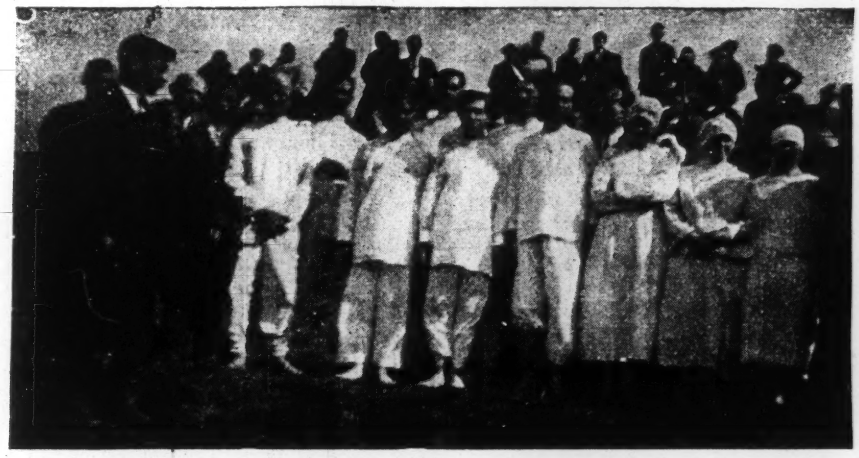
Amounts go forward to Field Headquarters from the various funds every month.

The books are audited periodically in each Section by Public Accountants, and a certified Report is duly published in the Society's monthly paper.

It is the general practice of the Society to publish every month a report of every item received, initials of the donor, with Receipt number and amount. Lack of space may occasionally compel departure from this rule, and in such rare cases only the totals received in each fund would be published.



Palace of old kings of Poland at Cracow, Poland.



A river baptism at Balti, Bessarabia, Rumania, April 19th, 1925 (Easter).

Crypt of ancient church in Cracow, Poland.

FIELD HEADQUARTERS

The careful reader will note that we say "Field" Headquarters.

One visit to the actual theatres of our Gospel Warfare brings facts to one's knowledge which reveal that Headquarters must be in the Field, and that Headquarters must be "Field" Headquarters.

The scenes of War shift from time to time, compelling movements of Headquarters which would be unjustifiable if they could be avoided. In the course of our journeyings in Rumania we passed through Jassy. We were reminded that during the Great War Jassy was for some time the capital of the country. It seemed to us that it was not bad strategy having the capital in Jassy, when for certain reasons the war could not be carried on from Bucharest.

In connection with Field Headquarters, International Conferences are held, when the various Sections of the Society are represented.

There is also a Headquarters' Council which meets annually. This Council at present is composed of the following:

Pastor William Fetler,	General Director.
Pastor Robert A. Fetler,	Missionary Inspector.
Mr. Paul B. Peterson,	Treasurer.
Pastor B. Goetze,	Superintendent for Poland.
Rev. E. A. Carter,	Representing Great Britain.
Rev. Dr. A. McCaig,	
Rev. R. Boyd Morrison,	
Mr. Charles Phillips,	
Rev. E. E. Shields,	Representing U. S. A. and Canada.
Rev. Charles F. Fields,	

Besides the full, annual, meetings of this Council, if matters of moment arise in the course of the year, other meetings are held, when the members near at hand are called in council with the Executive.

Of the splendid quality of the Headquarters Staff we could say much did time and space permit.

Pastor Robert A. Fetler, a brother of the General Director, recently came from China to assume the duties of Mis-

Meeting in the new chapel erected by The R. M. S. in Mankevitchy, Poland, where Missionary Peter Koren has been in charge of the work until recently, when compelled by the Polish government to leave the country. He has gone to South America to labor among Russians there.

sionary Inspector. Fervent in spirit and of evangelistic power, he is also a man of detail.

Pastor B. Goetze, Superintendent for Poland, resides in Warsaw, but may be considered as part of the Headquarters

Showing different kinds of foot gear worn among the Russians in Poland. The man on the extreme left is wearing the real Russian foot gear which is made of bark and laced to the legs and feet; the next man is barefoot; the man in the front center has wooden shoes; and the fourth man from the left is wearing high Russian leather boots.

Staff. He is a splendid office man, and at the same time is a flaming evangelist.

The Mission work is thus under the oversight of two very capable men, as helpers to the General Director.

Mr. Paul B. Peterson, Secretary-Treasurer and Office Manager, came something over a year ago from the American Section in Chicago, where he was Corresponding Secretary. He is a spiritually minded brother who has had a very considerable experience in a large engineering corporation and is very able in matters financial.

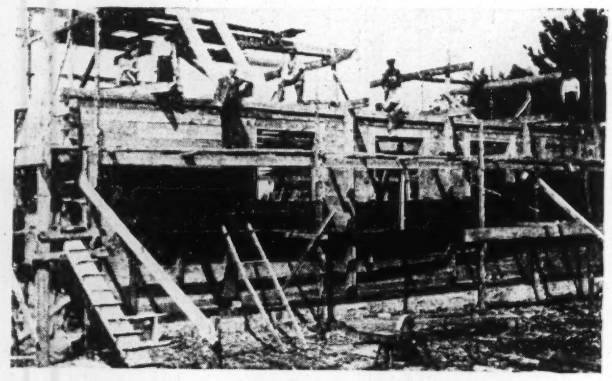
The Budget system operates at Headquarters. The present Budget was framed by the Headquarters Council, and adopted by the International Conference at "Slavanka", England, September 5th, 1924.

As in the Sections, so at Headquarters there is a periodical audit by Public Accountants.

So much for the Headquarters machinery.

Having actually lived at Headquarters for weeks, we feel we are in a position to say something about the spirit that is in the wheels.

The place is something of an educational institution. Nearly everybody at Headquarters speaks three or four languages. Pastor W. Fetler speaks and is able to preach in Russian, Lettish, German, and English, and understands Swedish. He is also studying Polish, and has read the New Testament in that language. Pastor Robert Fetler speaks Russian, Lettish, German, and English. Mr. Peterson, besides his mother



Rev. D. H. Moore of London standing on scaffold of new chapel that is being erected by The R. M. S. for the congregation of Missionary Fred Kaplun at Cholnitsa, Poland, July, 1925.

tongue, English, speaks and writes Swedish, has a working knowledge of German, and is able to make some use of Lettish and Russian. Miss Melanie Fetler, who is attached to the Staff, though a Missionary, speaks Russian, Lettish, German, English and French. Mr. George Almore, a Missionary, speaks Russian, Polish, and English. Pastor B. Goetze speaks German, Polish, Russian, and English. Madame Kuteinikoff speaks Russian, and English, and has some knowledge of German. Questions of spelling, the exact shade of meaning of words, and the grammar of these languages, are subjects of tea-table conversation quite frequently. Four languages — Russian, Lettish, German, and English — are in use at Headquarters every day. Morning prayer is conducted in Russian or Lettish, and the prayer and reading after the lunch hour, in English. Qualified teachers from amongst the Missionary Staff give regular lessons; in English, to Russian and Lettish workers; and in Russian, to English speaking workers.

Headquarters is never allowed to become a machine. The devotional periods, morning and afternoon, generally conducted by Pastor W. Fetler, are times of looking into the deep things of God, and of definite fervent prayer, in which all unite. Nowhere does evangelistic zeal and fire glow more brightly than at Headquarters.

THE ARMY

The Missionaries are distributed as follows:

Russia, including Ukrainia.	59	
Siberia	4	
Poland	35	
Latvia	25	
Bessarabia, Rumania . .	2	
Bulgaria	4	
Czecho-Slovakia	1	(Beginning work in summer 1925.)
Germany	3	
Switzerland	1	
France	2	
Shanghai, China	2	
America	3	(Laboring among Russians.)
England	1	(Receiving further training.)
Australasia	1	(Travelling on deputation work.)
Jerusalem, Palestine . . .	1	(Beginning work in summer, 1925.)
Total of missionaries	144	

Besides this Army in the Field, we have in training in England a company of ten young Russian students.

Headquarters of The R. M. S., Riga, Latvia, and still another view of a section of the crowd which was present at the laying of the corner stone of the Riga Tabernacle, July 12th, 1925.

Of recruits we could secure great numbers were funds available. But at the present time the Society has a carefully selected list of thirty-four young men who have been accepted as students of the Bible Institute which is soon to be commenced.

It would be well to say that while occasionally an English speaking missionary may be accepted, it will never be

Convention of German colonists at Nury, Poland, June 4—7, 1925. Pastor W. Fetler can be seen in the center of the group with Pastor B. Getze, Superintendent for Poland, immediately to the right of Pastor Fetler.

necessary or wise to put other than Russians in the Field in numbers. From amongst the Russians themselves hundreds of recruits can be obtained at any time without the slightest difficulty. In order to understand this, it is but necessary to think for a moment of the revivals which have swept the country in recent years.

Our observation of the Field force as we came in touch with it in France, Germany, Bulgaria, Rumania, Poland, and Latvia, from April to July, 1925, has given us the highest impressions of this Army.

When crossing the Atlantic, Pastor William Fetler told the writer, quite casually, of the way in which he sifted the first band of missionaries, sending them back again and again to fast and pray and to count the cost. One after another dropped out (as in Gideon's Army), until at last the number was reduced to twenty-one — twenty-three, with the two Americans. No comment was made as Mr. Fetler told us of this, nor has there been any exchange between us on the subject since that time. But when we met this Gideon's Army in the Field, we understood. Here are men who are ready to endure hardness, and even to face imprisonment and death, for Christ's sake.

For example, there is Evangelist ——— whom we met on May 12th, 1925. He is a married man and has three children. He is just able to exist on his allowance. He preaches the Gospel in not less than twenty places, walking nearly everywhere. He came seventy kilometers (over forty miles) to meet us, walking twelve kilometers, taking train for twelve kilometers, and making the rest of the way by bicycle. He has been served with notice by the Police that he must no longer conduct meetings in private houses.

A further illustration is the case of Missionary ——— with whom we came in touch in May, 1925. He is one of the original twenty-three. When he went to his present Field, there were but three believers in the village. The Lord has used him to build up a Church of one hundred and seventy members. There was a great revival there recently, and large numbers of people (two hundred, it was said) were just about to be baptized when we were there. Besides the work in this

village, this Missionary preaches in sixty other places. He has no house, but is compelled to live in one room.

Another case is that of Pastor ———. He, too is one of the originals. He went to a place where there were twenty-two members. The membership now numbers one hundred and

A group of mothers with babies on their arms who walked 10 to 25 English miles, one way, to a Gospel meeting in Poland, August, 1925.

seventy-five. They have just erected a church building. They have no stoves in the Church as yet. But they had meetings there last winter, sitting through the services in their heavy winter coats. The Pastor is somewhat restricted by the Po-

A group of young people who walked 10 to 25 English miles, one way, to hear the Gospel.

lice, and bemoans the fact that they will allow him to preach in only sixteen places. He has much fellowship with another Christian worker. He said to us, evidently very joyfully, "We preach, eat, sleep, and are arrested together". He has

Meeting in Rakovo, Poland, June, 1925.

exercised a rather progressive ministry during his four years service; he was arrested in the first year, once; in the third year, twice; and in the fourth year, three times.

And what shall we say more? For the time would fail us to — Ah! But we must mention one or two other cases!

String band of Konary at convention of German colonists, Nury, Poland, June 4—7, 1925.

We heard the following story in Bessarabia, Rumania, in May, 1925. (And let it here be said, that of all the countries in Europe, save, perhaps, Soviet Russia itself, Rumania is, apparently, the most intolerant towards Evangelical Faith.) There

A big meeting by Missionary Daniel Shelpuk in Poland, September, 1925.

is that Pastor who lives far to the east, close to the black border. One of the original twenty-three again. When we visited him on May 31st, he had just been "beaten up" by the military, and had his study searched by the Police. The military captain

Orphans of The R. M. S. at Constancin, Poland, near Warsaw

had administered kicks and cuffs very freely. The Police had descended upon him and had taken away letters and other papers. Some of these they had returned. They had acknowledged that they had found nothing incriminating. And they had said to him, that it was well they had made the search, for now suspicion was allayed. (This is a Greek Catholic country. And besides this religious prejudice, there is a constant fear of Bolshevism which operates against our missionaries.) And it was while we were in the house on the day on which we heard this story, that a man came from the country to this Pastor's home. This brother wanted a Bible. The Bibles for distribution were kept at the Church. The Church was just across from the barracks. This man had also been beaten by the military in his village. He was afraid to go to the Church for the Bible, because he might be recognized by the soldiers. Would the Pastor get him a Bible? But the Pastor counselled him, telling him that he would reap nothing

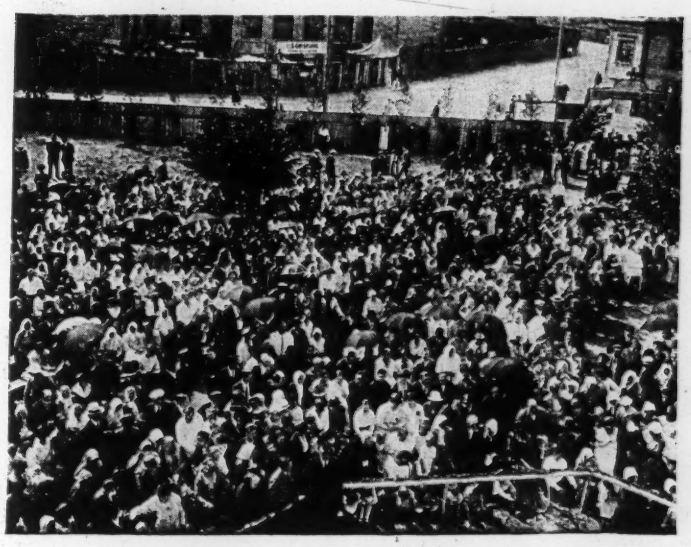
Missionary Peter Koren and family. This brother came from America with the original party of missionaries in November, 1920, and has been laboring in Poland with much blessing. Because he did not have the proper documents which would give him right to residence in Poland, and mainly on account of his Russian nationality, he was recently compelled by the Polish authorities to leave that country. He has gone to South America where he will work among Russian people as our missionary.

from his persecutions if he played the coward, and advising him to go himself to the Church to get the Bible. The man left the house to follow the Pastor's advice.

Yet once more — and again the story has to do with some of the original twenty-three. We secured information about this case when in Varna, Bulgaria, a port on the Black Sea, on May 25th, 1925. Five of the original twenty-three missionaries went to Rumania in 1921. Here they divided, two going in one direction and three in another. The two went to a district where there were many Ukrainians. Here the wife of one of the missionaries joined her husband, having managed to cross from Russia without a Passport. They had been separated for years while the husband was in America. In this place in Rumania, a Greek Catholic Priest sent three letters at different times to a minister of the government, with the result that the two missionaries and the wife of the one were arrested. There was Martial Law in the country at the time, in strict accordance with which the three should have been shot. Through the intervention of a certain Lutheran layman, however, their lives were spared, and they were put in prison,

Delegates to the International Conference of The R. M. S., some missionaries and a few of the people present at one of the large meetings held in Libau, Latvia, July 14th and 15th, 1925.

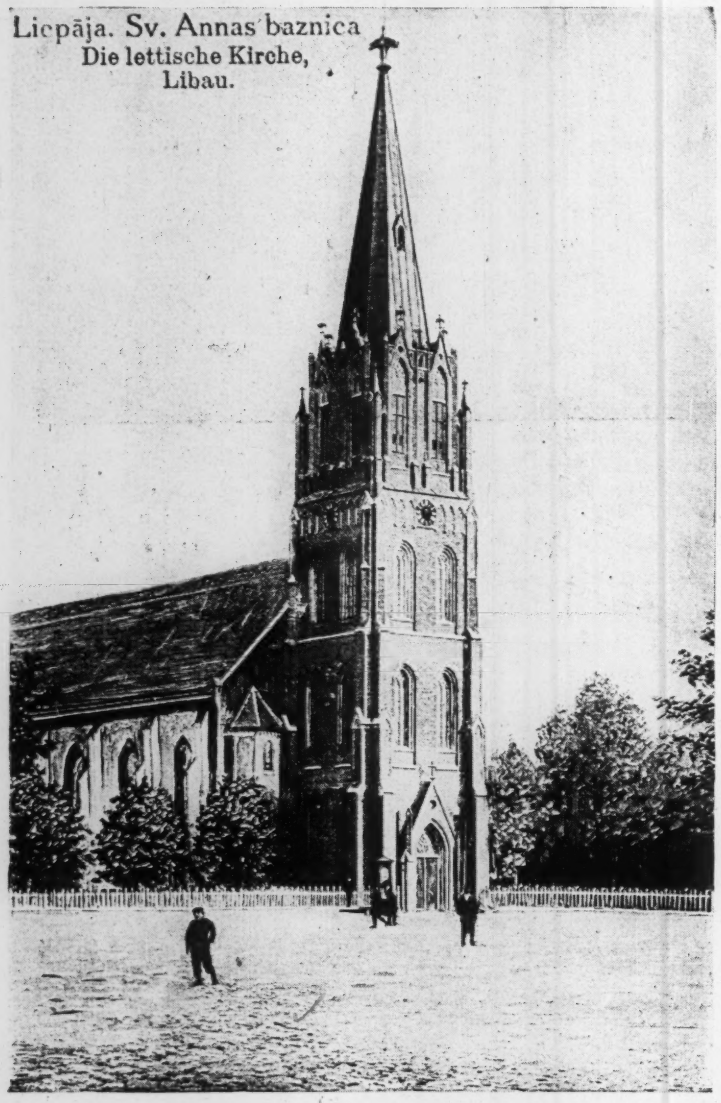
where they were kept in cells for a month, the men in one cell, and the woman in another. On the second or third day after their arrest, the authorities brought them a companion — another one of the five missionaries, whom they had arrested on the street. These three men were kept in a dark cell together for one full month. They were then conveyed to another prison — an old Roman prison — where they were confined for another eight months. During this period the three men and one woman were kept in the same cell. One of the missionaries asked that another cell be given the party. This request was granted. The prison authorities had treated them roughly at first, but when the missionaries explained their cases they received permission to make a stove to heat the cell. The new



A good view of crowd present at laying of corner stone for the Riga Tabernacle on July 12th, 1925.

cell was on the second floor, with a floor partly of stone and partly wood. The cell was very dirty and verminous. Upon preferring a request to the authorities, the missionaries received permission to hold religious services. They held two meetings each day in their cell, the prisoners flocking to hear

the Word. They had two hundred auditors at some times, and never less than twenty at their meetings. The place came to be called by the prisoners, "The Baptist Cell". Five of the prisoners were converted, two of whom were baptized, one of the missionaries receiving permission for some of them to go



The great St. Anna Lutheran Church at Libau, Latvia, where Rev. E. E. Shields, Dr. McCaig and others with much blessing preached the Word to multitudes.

to church outside the prison. While away, the missionary baptized the two converts in a garden. The other three were baptized on a later date. During the period of imprisonment the first baby of the married couple arrived. The authorities were kind, and granted permission to go to a hospital. The imprisonment ended after petitions for the prisoners' release had been made to the government by two Baptist ministers — one of them English, and the other American. The prisoners were released, with permission to leave the country. The man and wife with the child (we saw the little one, then running around, in May 1925), went into Bulgaria. The other two men went into Russia. When these two arrived in Soviet Russia they were arrested again and were kept in prison for three months and seven days.

Even as we wrote the foregoing paragraph, there came into the Headquarters Office one of the R. M. S. missionaries who had just returned after a bicycle tour in Latvia, in which he had travelled one thousand versts (663 miles), preaching and singing in over one hundred places. He is the son of a Greek Catholic Priest. He is bright, keen and intelligent. He wears no beard nor other distinctive Russian mark. He would pass in an American city as an American, Englishman, or Canadian. Many of the people to whom he went had never before

Great crowd at open air service on the site of the Riga Tabernacle.

seen a bicycle, and they reminded him that the Apostles used to walk! (We suggested to him that the Apostles sometimes went by ship, and sometimes on horseback.) And some of these people had never seen a guitar. So he had to give little talks about the guitar which he used. In one place some of the "Old Faith" people protested that a man without a beard was not qualified to preach. But others had been caught by his sermon and song, and were sympathetic. So, "There was a division among them", amounting almost to a fight. It occurred to us that this, at least, was quite apostolic.

We heard of all these things because we asked for biographical sketches of all missionaries whom we met. The cases cited are merely typical. There are some missionaries of whose ministry we have heard, but whom it was impossible

Rev. E. E. Shields, representing America, lifting a spade of earth in helping to lay the corner stone of the Riga Tabernacle, with Pastor W. Fetler, Dr. McCaig and others watching.

for us to meet personally. The experiences of many of these, and, perhaps, most of them, have been just as rich as those of whom we have spoken.

We heard, from one of the Staff at Headquarters, of a missionary who was reported to be exceptionally enterprising

and clever in the things of God. "And", our informant said, apparently with a good deal of relish, "He has been arrested eight times"!

As we met these men and heard their stories, there came floating through the mind the words,

"Men that have hazarded their lives for the name of our Lord Jesus Christ",

"Who through faith .....wrought righteousness, obtained promises, ...out of weakness were made strong, waxed valiant in fight....."

"And others had trial of cruel mockings and scourgings, yea moreover, of bonds and imprisonment .....of whom the world was not worthy".

THE PRESENT NEED

In the prosecution of this War, first things have been put first; and it is the purpose of the Society that they shall be kept first. The first essential has been, and is, to give the Bread of Life to hungry souls. If no plates are available, then let it be a "hand out", but by all means save them from starving!

But now that the campaign has gone on for some years, there is a little opportunity to cast about, and seek some improvement.

Two things have been borne in upon us very strongly during our tour of investigation.

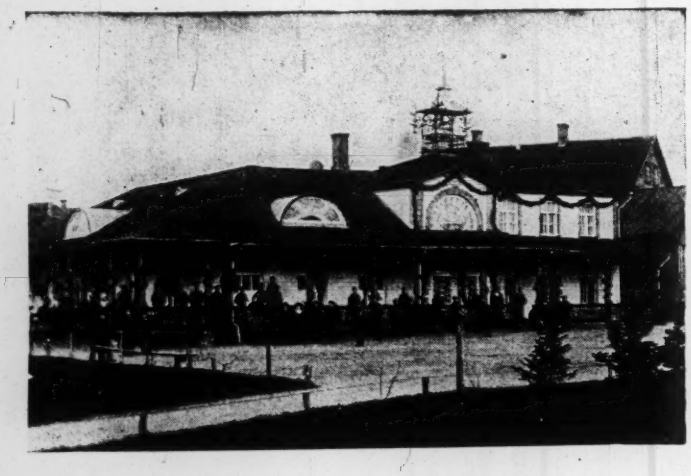
The first of these is that our missionaries, speaking generally, should receive larger remuneration. The zeal which has enabled men to sacrifice good positions in America to bring the Gospel to this country, even though they must be reduced to the necessity of living in one, two or three rooms, is highly commendable, and will by no means miss its reward. But we shall not rob them now, if we seek to increase their allowances at the earliest possible moment. They should have less worry over financial matters, should have a larger measure of comfort, and should be in a position in which, by some economy, they can, say, buy themselves bicycles for use in their work. No blame attaches to anyone for any privations which these happy men have endured. Nor can their allowances now be increased, save by an increase in this Society's income. But this should be an objective towards the attaining of which every effort should be made.

Another need which makes strong appeal to us is that of Mission Chapels. We need Meeting Places there in numbers. The law of the land requires them, and missionaries are con-

Rose Square and Main St., Libau, Latvia, in which city Rev. E. E. Shields and other members of the Special Commission addressed meetings in the St. Anna Church on July 14th and 15th, 1925.

The Baptist Bible Union of North America, Milwaukee, Wis., May, 1924. Dr. T. T. Shields, President, is in the center of the front row, with Dr. W. B. Riley on his right and Dr. J. R. Straton on his left. Pastor W. Fetler is standing just back of Dr. Riley. Rev. E. E. Shields, Rev. Chas. F. Fields, and Madam Yasnovsky are in the middle, and Rev. Chas. F. Fredman is the third person to the left of Dr. Riley.

stantly facing great difficulties under present conditions. One, two, or three thousand Dollars, (£200, £400, or £600 respectively) according to the local requirements, will erect such a building. Again it must be said that it is no mar-



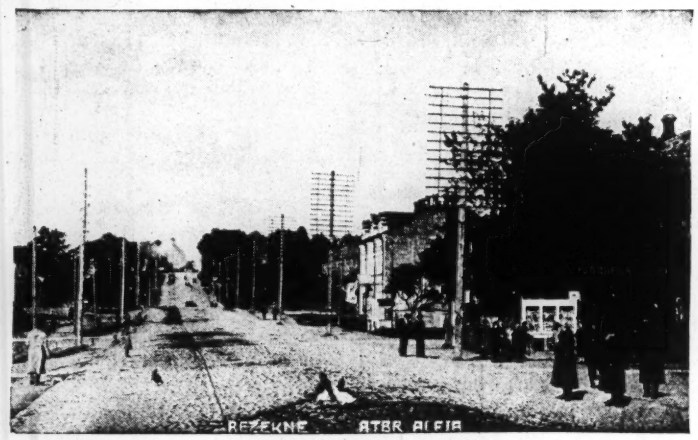
A public hall in a park in Valmiera, Latvia, seating about 500 and which is rented out for religious purposes. Rev. E. E. Shields spoke here on June 21st, 1925.

Rev. D H. Moore of London speaking to some children in a Polish village.

Some of church members of Balti, Bessarabia, Rumania, after hoeing in the church field, rented and worked for the benefit of a chapel to be erected in that city.

vel that these have not been built before. We may wonder, rather, that so much has been accomplished in this direction in so short a time. But we ought to make the building of Chapels a prominent objective, and show the necessity of a large increase of funds for this purpose.

This is likely to be a long War. It is just in its beginnings. Workers for other Fields will be needed. Hence the necessity for the Bible School, and for the Tabernacle in Riga, which will combine as a training ground, fitting men for service at the front. Funds for these have already been received, but more are urgently needed.



A street scene in Rezekne, Latvia, where The R. M. S. has a mission station, which was visited by Rev. E. E. Shields.

Our deliberate judgment, after most careful study of every phase of the situation, is, that this movement is a work of God, and that men and women in the home lands may count themselves blessed if they are privileged to help in pushing the battle to the gates. One hundred and fifty million Russian people make appeal and cry to us in their need. The Captain of the Lord's Hosts gives command: "Go ye into all the world, and preach the Gospel to every creature".

Dvinsk, one of the old and strategically located cities in Latvia. The R. M. S. has a mission station here and Rev. E. E. Shields visited this station and gave addresses here on June 13th and 14th. He was accompanied by the Missionary Inspector, Pastor R. Fetler, and Missionary G. A. Gilbrook.

Having carefully considered all the details of the foregoing Report the undermentioned do now unanimously and in the presence of each other, append thereto their respective signatures.

(Signed) **E. E. Shields,**

(Signed) **A. McCaig,**
Principal of Spurgeon's College.

(Signed) **Charles Phillips,**
Associate Director and Treasurer.

(Signed) **D. H. Moore.**

A view of the harbor at Windau, Latvia, where Rev. E. E. Shields addressed large gatherings of people on June 28th, 1925.

Some of our workers in Ruse, Bulgaria, visited by Rev. E. E. Shields and Pastor B. Gotze in May, 1925. The man standing to the right is Missionary Paul Podpalok and seated in front of him is Mrs. Podpalok. In the front center is Colonel Pelekhin, one of the old Russian aristocracy, who has been a Christian for a number of years, and is at present helping in the R. M. S. meetings for Russian refugees in Paris. Next to him is seen Mr. Chakaloff, a Bulgarian judge who was converted before the war in Petrograd and baptized by Pastor Fetler.

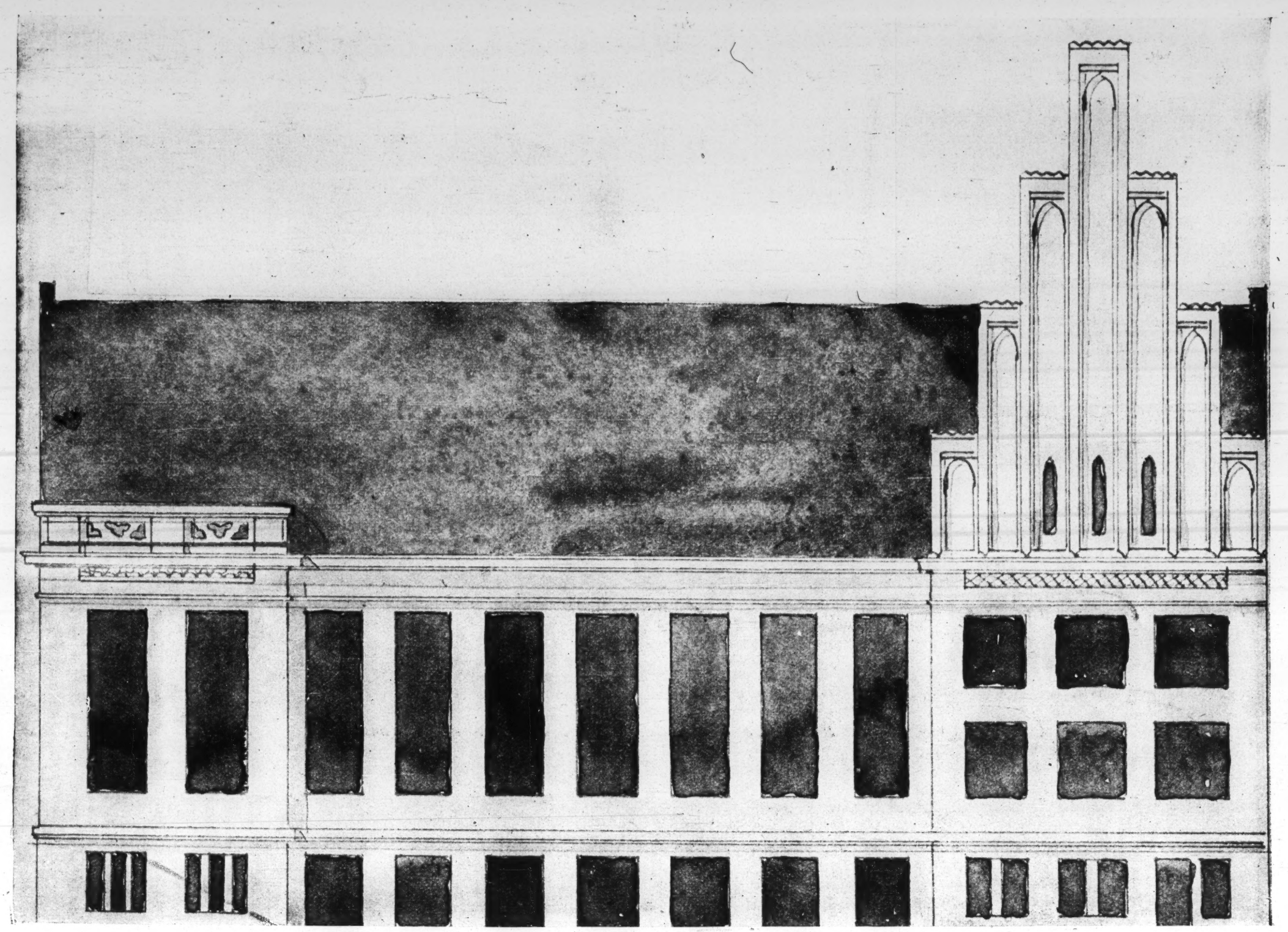
Another view from Windau. An aggressive work is being carried on in this city and God is wonderfully blessing.

REV. MICHAEL BILLESTER

We met this dear Brother in the spring of 1924 in Toronto, Canada. He soon won our confidence and esteem. His heart was for the Gospel, for the Gospel was in his heart. Years ago he, himself, had been unsaved and a Russian emigrant to North America. He knew the paths of sin and the bitterness of unbelief, and then in some Gospel meetings in Canada he saw the Holiness of God and the sweetness of forgiveness. He was soundly converted. A thirst came into his heart to tell the good news to others. Thus he entered the Toronto Bible College in preparation for the Lord's work. There also his future wife had been trained in the knowledge of the Bible. After we had met, they both soon applied for Mission service under The Russian Missionary Society. Thus they came

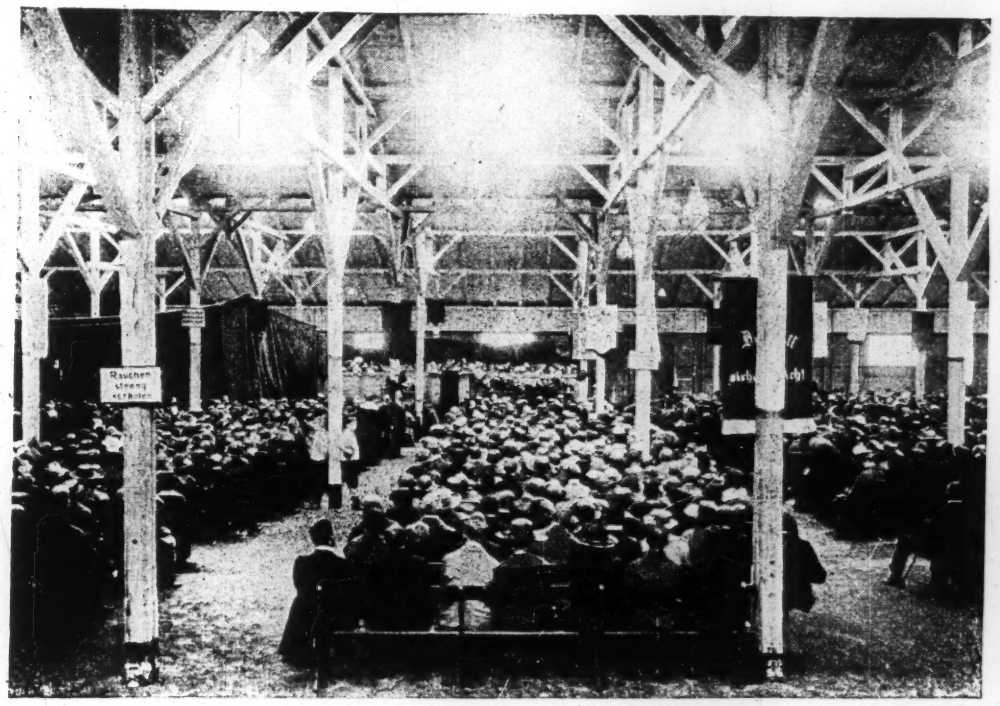
Rev. Michael Billester.

first to Poland and then to Latvia, where Brother Billester became our associate in the Revival House work at Riga. The whole of last winter he kept the Gospel Banner flying to multitudes of people while we were on our tour in America. His heart has been knit to the hearts of many of the converts, and no one realizes more than he the absolute need of having a large Tabernacle where the Gospel can be preached. When about to start with the building, and in view of the large amount still necessary, we talked together and prayed much about the



Elevation view of the Riga Tabernacle as it will look when completed.

matter. And then he felt the distinct call that the Lord wanted him to go back to Canada and the United States and sound the clarion call about the need of reinforcements. We shall accompany him on his journey as our Special Commissioner with many prayers and ardent expectations. May the Lord open to him many doors and multitudes of hearts. May his messages back to us be full of comfort and encouragement, "They that sow in tears shall reap in joy. He that goeth forth and weepeth bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him". Psalm 126 : 5—6.



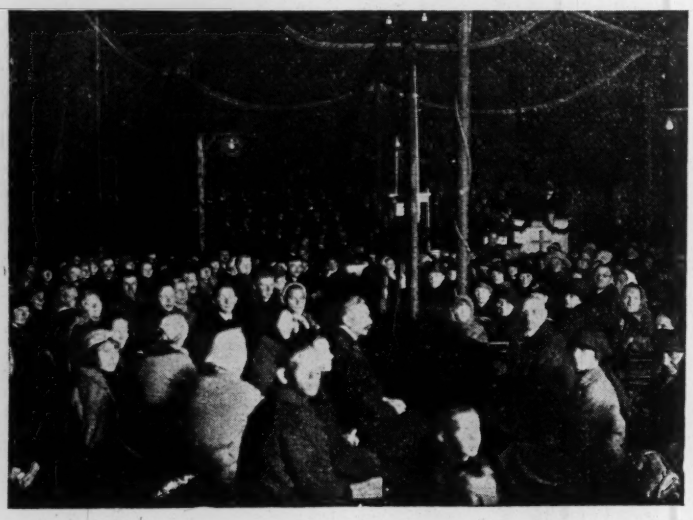
Pastor W. Fetler addressing 5000 people in the large Exhibition Hall at Kiel, Germany.

Pastor W. Fetler preaching the Gospel in the park founded by Peter the Great in Riga, Latvia. Such meetings are held each Sunday afternoon during the summer months.

RUSSIA AT THE CROSS-ROADS

To you, Christian men and women of the United States of America, Canada, Great Britain and Australasia, I address these lines.

Will evangelical churches and true ministers of Jesus Christ lend us especially a friendly ear?



Tent meeting on the site of the proposed Riga Bible and Missionary Training Institute. This tent was given by a lady in Colorado several years ago and has been the means of much blessing during the past summer. A goodly number were converted here and many new people came to the meetings.

There is enough prayer power, and sufficient money among the Bible-believing people of these lands to evangelize Russia in a very few years' time.

Russia is just now at the Cross-roads

There are enough evangelists in Russia today to do the preaching which would result in hundreds of thousands of more converts, if the facts were only known, that Russia is just now at the cross-roads, and if the churches and evangelical individuals would co-operate. The present is the psychological moment for Russia, which would be a crime and calamity to lose to the cause of Christ.

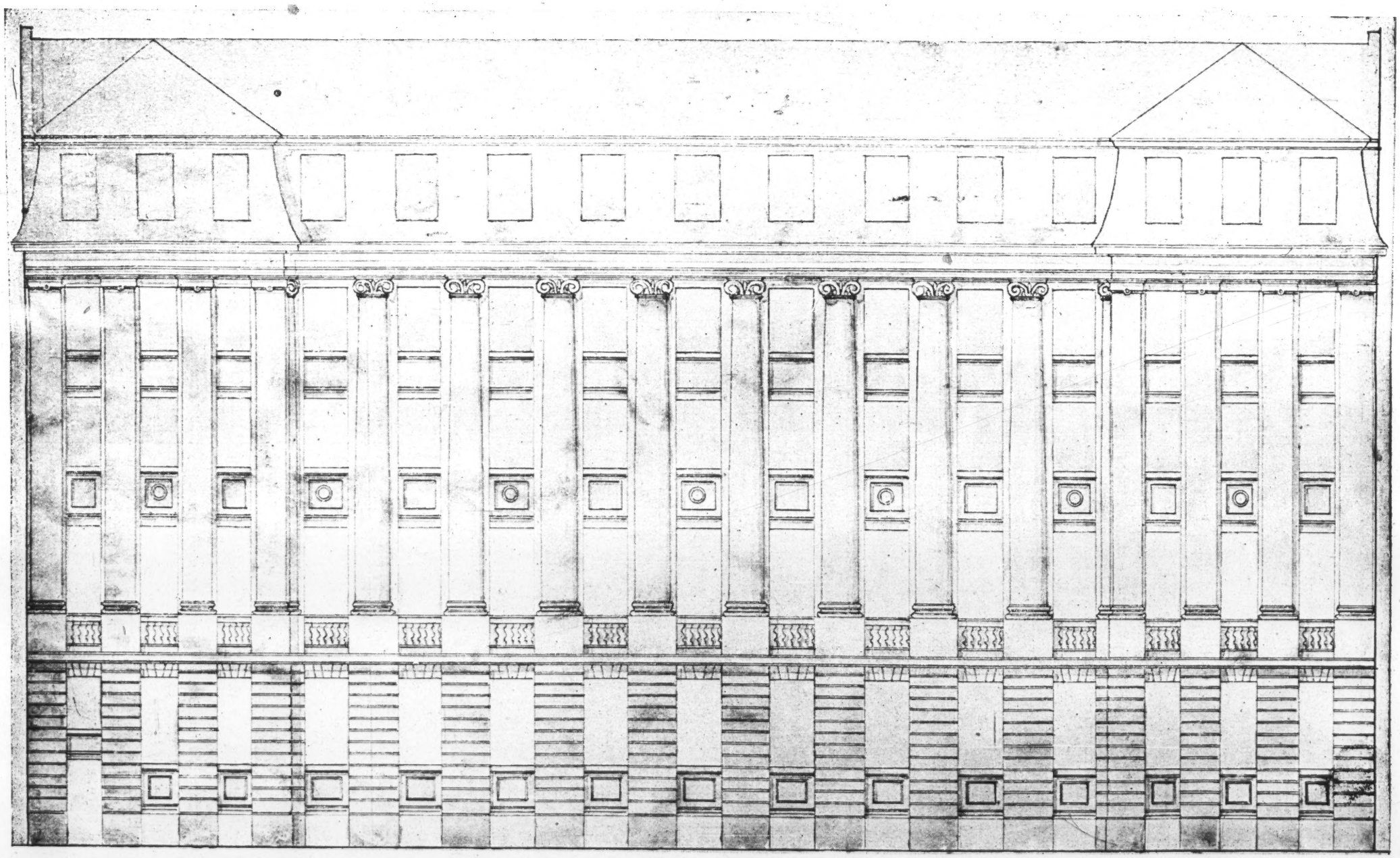
Rented building in Riga where the Bible students are being taught. It is not very suitable and not in good condition.

The next twelve or twenty-four months will be of more value to the spiritual life of Russia than, maybe, several years, later on.

Russia has before her one of three alternatives.

First, *the way of negation.* The doctrines of false communism and of Karl Marx have been freely preached in Russia for the last six or seven years. But the people have been left

Entering grounds for meeting on July 12th, 1925, when the corner stone of the Riga Tabernacle was laid. The word "Welcome" over the entrance is in Latvian (top), English and Russian.



Elevation view of the proposed Riga Bible and Missionary Training Institute.

dissatisfied and more hungry than ever. As a nation, the Russian people are through with this religion of negatives. Karl Marx has lost out in Russia, and lost out for good.

Second, *the way of the Greek Catholic Church.* This has been a way of superstition and of broken cisterns. But they have had it for a thousand years, and to no avail. For communism has successfully smashed up this superstition, and Karl Marx has shown the people the actual emptiness of the dead cisterns. But destroying, disproving the one, it gave nothing better instead. The old Greek Catholicism has been rooted up, the new Marxism has not taken any real roots, and now, there presents itself to Russia, wonderful and magnificent, the

Third, the WAY OF THE TRUE GOSPEL. On account of the two preceding operations, the one spurious and the other negating this spuriousness, the Russian conscience presents today an unparalleled, wonderful virgin soil, capable of producing hundredfold, and sixtyfold, and thirtyfold. And whoever will first, at this time, get the hearts of the Russian people, will have them forever. This must be underlined, and underlined, and underlined again. For Russia today is at the cross-roads, just once in a thousand years, and very likely, never again. Hence, ye evangelical, Gospel-loving peoples, no time should be lost now. In three or four years it may be too late. The melting metal over there is soft now, thanks to the fires of war and of cruel famine and unexampled terror.

And whatever form we may give to the liquid metal in the coming twelve or twenty-four months, that form will remain. Just so it was with North America three hundred years ago, when this country was "young" and the Puritan fathers first came and possessed the land which is now known as the United States of America. They impressed upon the land their language and their customs, their laws and their faith, because they came at the psychological moment, just as the Spaniards had come to Mexico and the South American Continent, and left in their wake ignorance, superstition, priestcraft and spiritual slavery.

Russia is at the Cross-roads

Something must be done now, done on a vast scale, and done hurriedly, if we are not to lose the very greatest opportunity that has ever come across the path of the Christian church.

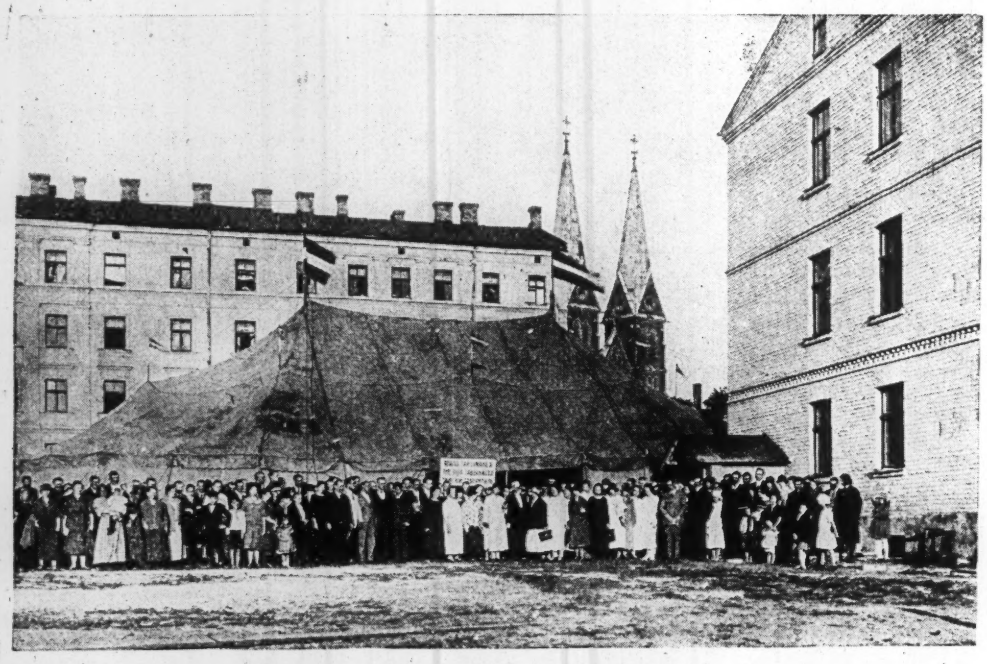
A letter just received from the present Pastor of the Dom Evangelia Baptist Church at Leningrad (formerly Petrograd), which Dr. Robert Stuart MacArthur, as President of the Baptist World Alliance, helped to dedicate, says:

"The work in Russia at the present time is a most favorable one, in spite of all needs and difficulties. Everywhere new work is springing up, especially in the Northern provinces, beginning at Leningrad and farther north. Everywhere vast means are necessary to start new work. Especially there is the need to support evangelists, and there are no means. Our evangelists sometimes are walking on foot from place to place, making as much as nearly two hundred verst (a verst is two-thirds of a mile) journeys, in order to bring the good news to those who are hungry for it. Just now a great interest has been created to hear the Word of God. The LORD HAS ALSO GIVEN MANY WORKERS, but thus far has not yet given material means, of which we are in a very great need. We firmly hope that He will give us what is necessary for His work. Of course, we hope that our foreign brethren, who at the present time are not experiencing such an acute need, will respond to the needs of the Russian work. Our young communities (churches) are not able to sustain their workers. Five hundred, yea, a thousand Russian evangelists should be freed from their other occupations and sent out all over the vast empire, three times the size of the United States, with its tens of thousands of cities, towns and villages. In caring for their families and with no one back of them financially, these splendid brethren are compelled to waste their time and talents in factories, workshops or on the farm. All that is needed is for those who have caught the vision, and who have the means, to say: "ALL RIGHT, WE ARE WITH YOU, GO AHEAD, AND WE WILL HOLD THE ROPES!"

It would be only a matter of 1000 churches, Bible classes, Sunday Schools or individuals to say: "We will stand back of the support of ONE evangelist—at $60.00 a month."

What is it going to be?

For RUSSIA IS AT THE CROSS-ROADS



Tent on site of the proposed Riga Bible and Missionary Training Institute. Many Russians and Jews listened to the Gospel here during the past summer.

The Pioneer.

"He whom a dream hath possessed knoweth no more doubting—
For a mist and a blowing of winds and a mouthing of words he scorns—
Not the sinuous speech of schools he hears, but a knightly shouting,
And never comes darkness down but he greeteth a thousand morns

"He whom a dream hath possessed, knoweth no more roaming;
All roads and the flowing of waves and the speediest flights he knows;
But wherever his feet are set, his soul is forever homing,
And going, he comes; and coming, he heareth the call and goes.

"He whom a dream hath possessed, treads the impalpable marches;
From the dust of the day's long road, he leaps to a laughing star;
And the ruin of worlds that fall he views from eternal arches,
And rides God's battle-field in a flashing and golden car."

One morning this man came to our Riga office. He is a believer, and a Gospel preacher from Soviet Russia. He had permission with some eighty others from Russia to come to Latvia on business as raftsmen floating timber down the river. He called at our place for the Word of God. We supplied him with Bibles and Testaments and tracts. But as soon as the men crossed back into Russia, the Word of God was confiscated to the great grief of the believers. But they continued stedfastly in prayer. And news has just reached us that the Scriptures have been returned to them to their great rejoicing.

Note the man's strange footwear, made from weeds or bark of a tree. Also his ragged clothes. Yet, he is a full-fledged Gospel preacher and Baptist Minister in Soviet Russia.

Dead in Earnest; or The Very Best For Missions

BY PASTOR WILLIAM FETLER

One evening on my recent visit to England I came home, tired, to the house where I was staying. A sort of apathy seemed to be slowly creeping over me. I was tired—not so much by work: work seldom tires me—work to me is a pleasure—but tired by moving so much in an atmosphere devoid of

Typical mud hut with reed thatch, Rumania.

enthusiasm, of buoyancy. So much of Christian and Church activities done in an apparently perfunctory way, was beginning to wear down my own spiritual frame. At a time when strong, alert business men bend their utmost energy to the accomplishment of their tasks for no other than their personal gains, when keen politicians strain their every nerve so as to gain the attention and goodwill of their parties for the carrying out of shortlived programs—here have I come again and again in touch with people who call themselves Christians, who are supposed to be followers of Christ, who are ostensibly engaged in His work, and yet who seem to exhibit in their

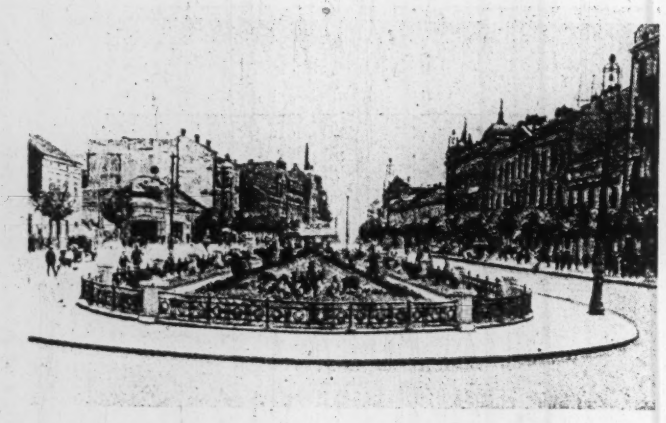
Scene in Rumania, illustrating dress and construction of houses.

activities for Christ, so little of the spirit of self-sacrifice, of being dead in earnest, one hundred per cent on the altar, that I have been ashamed and shocked. So much of all that I have seen has appeared to me "playing the Church"; "playing the prayer meeting"; "playing the missionary work."

How glad one would be to hear of prayer meetings which would impress one as an actual prayer meeting, dead in

earnest, a wrestling with God, something which could be expressed in the words, "I will not let Thee go except Thou bless me!"

I am tired, very tired, of this perfunctory sort of Christianity. With Duncan Matheson, I am tired of seeing "Nero fiddling while Rome is burning."



Belgrade, the capital of Jugo-Slavia.

For around us, at this present time, something infinitely more valuable than Rome is burning. "The ends of the world seem to have come upon us." On the one hand the air is full of the midnight cries, "The Bridegroom cometh, the Bridegroom cometh." The times of the Gentiles seem to be drawing to a close. The night cometh when no one shall be able to work. And meanwhile — there are millions of unevangelized people, swiftly hastening on into a Christless eternity. They will not be caught up, when the Bridegroom cometh, to meet Him in the air! They are ignorant of the Saviour; they are unaware of their peril. On the other hand war has barely passed, and already the nations are arming anew. Fresh and more awful conflagrations seven times more hot are, perhaps, at the doors. And, oh, thou, a large, large portion of the Christian Church, art thou, as another Nero, playing thy fiddle while the whole world is swiftly burning away! Men! let us become serious!

King Ferdinand St., Balti, Bessarabia, Rumania.

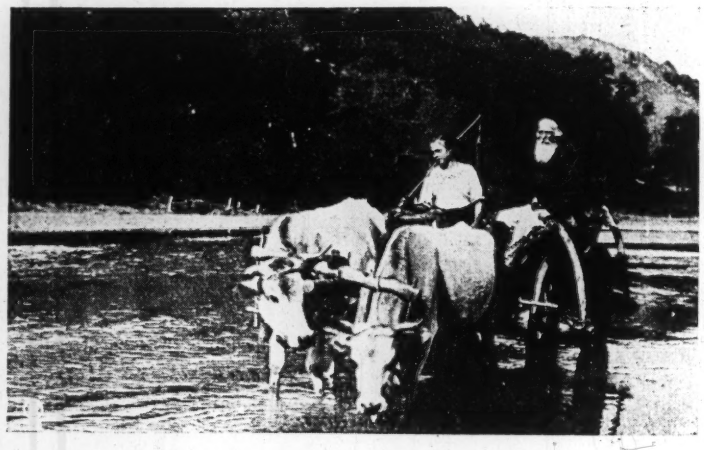
Christian women! let us be up and doing! let us spend and be spent. We must become dead in earnest in these dreadfully serious times. Soon we are to give an account of our earthly stewardship. Are we preparing our balance sheet? Have we compared our liabilities with our assets? Do we know where we stand in the sight of God?

Let us place ourselves unreservedly at the disposal of our Chief! If we call Him "Lord, Lord," let us be ready to do His bidding.

"Go ye into all the world and preach the Gospel." He needs the purest hearts, the strongest characters, the best brains. Let us be among the Wise, and place at His feet not only myrrh, but also frankincense and gold (Luke 3 : 2). Let us stop saving, let us make friends "of the Mammon of unrighteousness" (Luke 16 : 9) while it is yet possible. Let missionaries be sent out by the hundreds! Let Bibles be printed, and the Gospel preached freely. Let us not forget the solemn warning in conjunction with the announcement: "The coming of the Lord draweth nigh," and also "your riches are corrupted . . . . your gold and silver is cankered, and the rust of them shall be a witness against you . . . ye have heaped treasure together for the last days" (James 5 : 8, 2, 3).

OUR IMMEDIATE PRESSING NEEDS

First, **an increase in the allowances of the missionaries.** Only to-day there has come again a crying request from the mission field for larger support. It is not a demand. It is a humble request on behalf of others by one of our leading missionaries in Poland. And we know that the case is as he represents it.



Typical scene, Rumania.

Secondly, our **Riga Gospel Tabernacle** is in the process of erection. The funds contributed earlier have reached for the property and for the initial building expenses. Our Treasury now is exhausted. The Tabernacle will cost, according to the estimate accepted, over $35,000.00. That money should be immediately forthcoming.

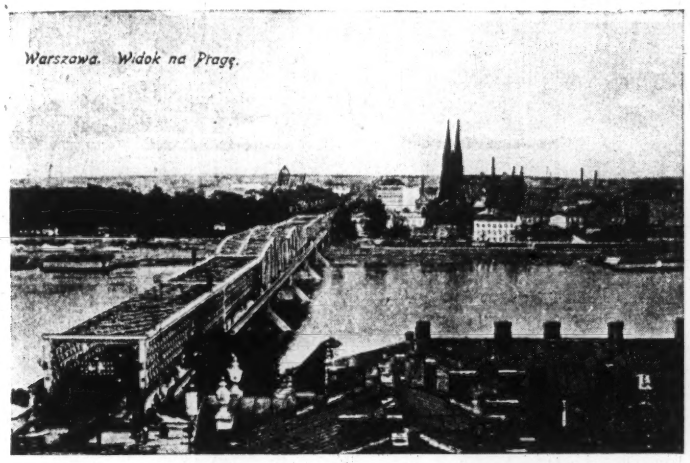
And thirdly, **the Riga Bible and Missionary Training Institute.** The plans are ready. We would want to begin its erection without much delay. That will require another $45,000.00. We do not have it. But the Lord is able. The silver and gold, and the hearts of His stewards, are His. We continue to wait upon Him for the supply of all our needs.

We shall be happy if our kind readers and friends will avail themselves of the enclosed slips, should the Lord lead them to further become our partners in this great and glorious and needy work.

TO ALL FRIENDS OF THE GOSPEL AND OF THE RUSSIAN MISSIONARY SOCIETY

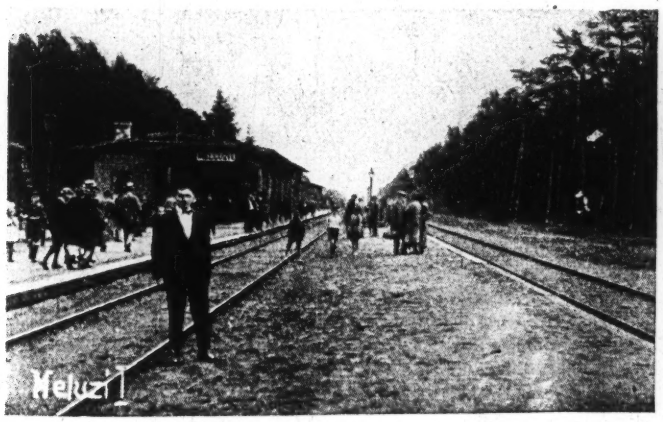
By the General Director

For some time past it has been more and more impressed upon our minds that a great advance movement for the evangelization of Russia and the other Slavic lands of eastern Europe should be undertaken. The enemy has been fighting the



Warsaw, the capital of Poland, with bridge over the Vistula River. Rev. E. E. Shields spent some time in this city as the offices of The R. M. S. for Poland are located here.

work of The Russian Missionary Society all he could, by all kinds of means and methods. With humble and grateful hearts we acknowledge that it has been only the grace of God and His divine providence that has kept our ship from going down and enabled us safely to weather the storms. Our progress has been hindered only by the lack of adequate funds. It has made our hearts sick to realize what could be accomplished, as we have gazed on the fields white for harvest, and realized the lack of workers. Just think for a moment and let your



Meluzhy, a village near the seaside not far from Riga, which was visited by Rev. E. E. Shields and where later a great open air service led by Pastor W. Fetler was held, when hundreds of Russians, Latvians and Jews listened to the Gospel message, and many undoubtedly for the first time.

imagination portray to you the scene. Our field is the whole of the Russian Empire, Poland, Latvia, Rumania, Bulgaria, Czecho-Slovakia, Jugo-Slavia, and the hordes of Russian emigrants in Germany, France and the South American countries of Argentine, Brazil, as well as Mexico — in all of which countries Russian people are scattered, and for all of this tremendous mission field we could muster the insignificant army of but 144 workers. What is that for all this great multitude? The territory just mentioned covers more than one-fifth of the whole earth, and only 144 missionaries! In the City of Chicago alone there are many thousands of pastors, evangelists and mission workers of all kinds and grades, — all that in one city with a population of nearly 3,000,000, and here for a population of over 200,000,000 we have only 144. What does this suggest to your heart and conscience, and to your bank account and private purse, Oh, dear Christian friend, you who also have been redeemed by the precious blood of Jesus?

In view of the foregoing facts every true child of God, never mind of what religious connections, will feel that something definite must be done and done quickly. Every believer in the whole Bible will, therefore, rejoice at the noble and timely action of the Baptist Bible Union of North America, which has first as a body caught the vision and decided whole-

Riga St. in Valmiera, Latvia, which city was visited by Rev. E. E. Shields.

heartedly to stand back of this gigantic missionary enterprise. Our readers will already have heard or read that a great Gospel movement in Russia, originally nicknamed by the persecutors as the "Stundist Movement", has been developed by the Spirit of the Lord along the lines of very simple primitive New Testament Christianity. The people have heard the Gospel gladly, and they take it literally and whole-heartedly. When they get converted they get converted altogether from head to foot, and from the center to the circumference. Their sins having been forgiven and washed away in the precious blood of Jesus, they desire to be baptized on the profession of their faith. To them this believer's baptism is not so much a religious rite; it is their simple desire to obey the Lord in all things. Thus already hundreds of thousands, yea between three and four millions of converts have been baptized during the last six or seven years. They have practically no baptistries, no fine church edifices, no ornamental and elaborate church service. When they once understand the will of the Lord nothing daunts them and

nothing detains them. When converted in summer, when the weather is fine and fair, they consecrate the rivers of Russia by their obedience to the Lord in baptism; and when they get converted in the midst of winter when the fields are clad with garments of snow and the waters are frozen from one end of Russia to the other, still they will be baptized. So to the frozen rivers they will go, large holes are cut in the ice and they enter the frigid waters of baptism with such glow in their hearts

Meeting of Rev. E. E. Shields among Russians in Cholnitsa, Poland, May 12, 1925. Mr. Shields is in the front center, and on his right is Missionary Geo. Bondaruk and on his left Missionary Fred Kaplun, two of our most able and aggressive workers in Poland.

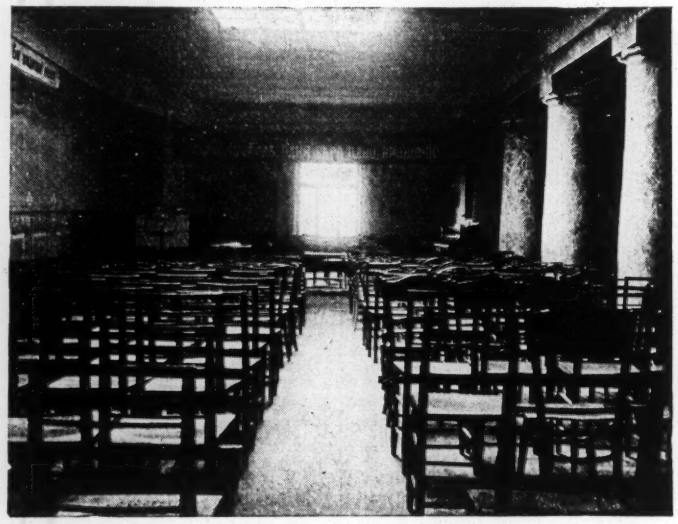
for their Saviour that — I have heard it personally from some of the candidates — they don't even notice the cold. And, mind you, the preachers themselves, who are baptizing, have no water-proof baptismal garments, but stand in the ice cold water in their ordinary garb.

The great thing, however, which will interest and touch to the quick every true believer is that these people get soundly converted. After all that is what counts, and that is that about which, as Jesus has said, the angels in heaven rejoice. To Him the salvation of the individual is of the greatest concern.

Now we believe that our readers have the mind of Christ. We believe that they are rejoicing that the Gospel is preached throughout the Russian Empire and in the adjacent countries, and that souls are being saved. We believe that our friends are happy that the Bible is being spread among many people. It is really helping not to build up a denomination but the Kingdom of God, great, immeasurable, eternal.

We trust, therefore, that as heretofore, so also for many years to come, the friends of God and man, who have experienced the grace of God in their own hearts, will stand together with us and be glad to help all they can in the evangelization of Russia. We invite the further sympathy and prayers of the whole Household of God.

Children from the neighborhood in Riga where we are working.



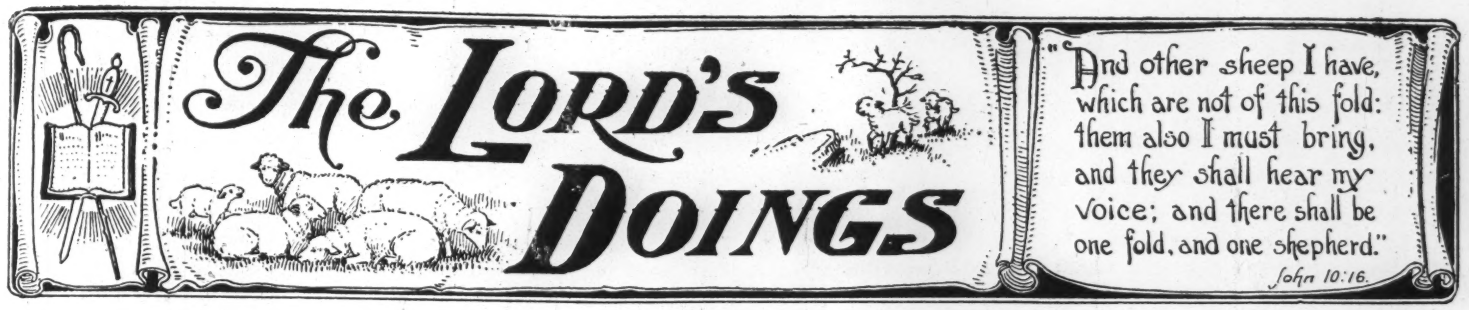
Interior view of Revival House, Riga, formerly a moving picture theatre. To the right of the pillars is a long and wide hallway which accommodates many people. This Mission was opened by Pastor Fetler in the autumn of 1923 and for more than a year has been far too small for the hundreds of people that crowd into it night after night.

Rev. E. E. Shields and a group of men on a raft at Dvinsk, Latvia, where is located one of the mission stations of The R. M. S. Mr. Shields is the sixth person from the right and the first person to his right is Missionary Adolf Eglit who is in charge of the work in Dvinsk.

GIFTS FROM CANADA

For the sake of greater unity in administering the work of the R. M. S. in North America, it has been decided to unite the Toronto and Chicago Offices into one, namely, at Chicago. We are deeply grateful to Mr. H. R. Pannabecker for his services as Honorary Treasurer for Canada up to this time. From now on we kindly request all correspondence and gifts from Canada to be addresed to

Rev. E. E. Shields,
Home Director and Treasurer,
1844 Monroe Street, Chicago, Ill.


The Lord's Doings
"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."
John 10:16.

THE RIGA BIBLE AND MISSIONARY TRAINING INSTITUTE

Our first school year was begun on September 19th in the ancient Hanseatic City of Riga, with twenty-three students and a faculty of nine teachers, three of the latter voluntary workers and the rest already in connection with the Missionary Society. About a hundred prospective students had applied, thirty-nine of whom had been accepted. But while we were being delayed for a number of reasons with the opening of the School, about a dozen of the brethren were called for military service for a period of eighteen months. One could not come on account of serious illness, and two or three more were kept back for other reasons. But we have before us now several applications for further consideration, and are from New Year to receive about twenty to twenty-five more students who will be eager to prepare for the Lord's work of saving souls.

Among other subjects, much attention is given the first year to the study of the English language. We realize the importance of our future missionaries knowing this practically universal language as perfectly as possible. One reason for that is the wonderfully rich spiritual literature which will then be accessible to them even at the close of their studies at the Institute, whereby they will be able to continue their studies through the reading of good books (since our own theological and spiritual literature is as yet very scanty). Another reason for us teaching them English is that, when brethren from America, England and other English speaking lands will be visiting our mission fields, as is already done rather extensively, these our future missionaries might be able to receive them in their mission stations and converse with them, as well as to interpret their messages to the people. And, thirdly, through the knowledge of English we shall be able in the course of years to send these brethren, now and again, a few every year, to the different English speaking lands for deputation work, to tell our friends at home of the triumphs of the Cross on the mission field, so as to keep up the interest for the work, as well as to impart to the home churches some definite missionary and spiritual blessing.

We may say that every one of these brethren, as far as we have been able to judge, is a consecrated earnest soul, eager to prepare for the winning of others to Christ. The first impressions of these students in their life at the Institute our readers will gather from the report written by the senior student, Mr. J. Vagar. Up to entering our Institute this brother was a teacher in a large school in the city of Libau. But having felt the call to the ministry he resigned his position, giving up all of his income, and has taken up his cross cheerfully to follow the Lamb whithersoever He goeth.

None of these brethren are able to pay for their board and tuition. The countries all around here have greatly suffered on account of the war, and their earnings have been barely sufficient to provide their daily bread. So we had to take them absolutely free of charge, except one or two who could promise a few dollars for a small part of their expenses. But even that we were loathe to take, as these brethren will need also to take care of their clothing, shoes and minor expenses. The expenses of the School are naturally heavy, especially since everything had to be provided for the equipment, etc. Twenty dollars per month will be needed towards the training and upkeep of each student. That is not a great sum for many of our American friends. We desire, therefore, to suggest to about fifty of our readers and friends in America and elsewhere, or about fifty churches and Bible Schools, to undertake the support of one student each, or more, at the small amount of only $20.00 monthly, or in average the sum $240.00 for the whole year. That arrangement will help us mightily. When we receive the expected response, we shall assign to each donor his or her "substitute missionary-student", and inform accordingly. Should the needed number be oversubscribed, that will show us the Lord's leading of "enlarging the borders of our tent", and to proceed with plans for the receiving of more men for training. For there are many who are waiting.

In all matters about the School, address the General Director personally, as follows: Pastor William Fetler, Post Box 679, Riga, Latvia, Europe, Donations for the students' support can be sent either directly to this address (make bank drafts on New York, or send ordinary checks), or to the Treasurer for America, Rev. E. E. Shields, 1844 Monroe Street, Chicago, Ill.

Then there is in connection with the Bible and Missionary Training Institute at Riga the important matter of the much needed Building. The plans of the Building have been confirmed by the Ministry of Interior of the Government here, and the only drawback is the needed funds. We originally thought of combining the two buildings into one, namely, the Riga Tabernacle and the Institute. But on consulting with our architects, and in keeping with the technical regulations of this city, that was found to be impracticable. So we have first started with the Tabernacle, which at the time of writing is steadily going up. The Tabernacle will cost about $ 35,000.00. and will seat between 1500 to 2000 people. We wanted to make it a good deal larger, but the limitations of the site made that impossible. Besides the large auditorium there will also be spacious rooms in the basement for Sunday School and Bible Class work. A large sum is still needed for the completion of the erection of the Tabernacle.

And then we are waiting with the Bible Institute. It should go up as soon as possible. The students now are greatly handicapped. They live in rented rooms in one part of the city. From there every morning at half past six they go to the class rooms, some distance from the dormitories, in another rented house, where they spend their early morning hour with God, and then proceed with their studies. Then at lunch time they

walk again to the offices of the Missionary Society, where a joint meal is prepared for them and the office workers, for the sake of greater economy. This means great inconvenience to the students as well as loss of time. By having our own building all that will be done away with. Some gifts have already come in for the School, large and small. A lady in Colorado, who some years ago gave us our first large Gospel Tent, the picture of which appears in this issue, sent us specifically for the Bible School the generous gift of one thousand dollars. A number of others have followed. This initial money has gone partly towards the procuring of the land, and partly for the initial expenses in connection with the School, which were inevitable. But the erection of the Institute Building will cost not less than some $45,000.00. We are looking to the Lord for this amount before very long.

We are making provision in the Institute for about one hundred students. There will be rooms provided for single students, as well as for two in a room. The cost of each room, or rather, for each student, including also the proportionate cost per student of the necessary class-rooms, will thus be about $450.00. Now we believe the Riga Bible and Missionary Training Institute can very easily be built. If one hundred Churches, Sunday Schools, Bible Classes or individuals would feel led to take the responsibility of providing for ONE STUDENT EACH, at $450.00 per room, that will at once take care of the whole of the building, and we could proceed without much delay.

CHRISTMAS is coming again. What a wonderful thing it would be for us to receive by this Christmas this generous gift from our dear American fellow-believers — the Bible Institute, where many could be trained to ring out the glad Christmas message of the Saviour of mankind!

Kindly pray about this matter, and let us hear from you at your earliest convenience.

Send all pledges or gifts to Rev. E. E. Shields, Treasurer, 1844 Monroe Street, Chicago, Ill. Mark gifts "For the Riga Bible and Missionary Training Institute", remembering the words of the Apostle Paul: "And this I do for the gospel's sake that I might be partaker thereof with you." 1 Cor. 9 : 23.

THE WORK OF THE POPE OF ROME IN RUSSIA

While Protestant people have been half asleep and many of them have been occupying themselves with criticizing and pulling the Bible to pieces, Rome as eagerly as ever has been looking out for new mission fields. The greatest of all the white peoples and one of the most promising fields Rome has found is that of Russia. Our evangelical friends everywhere ought to notice with much concern the following information, which we translate from a prominent Russian secular paper.

It says:

"The Pope of Rome is very much interested in the affairs of the Greek Church in Russia, or more correctly, in the subduing of this church to himself, as he will then become the real lord of the position — the head of almost all the Christian Churches.

Among those who are helping him are the priests of the Greek Church, also the arch-priests, from the rank of those for whom every tare is grass if only they have full power over them. One of these is Archimandrid Philip Morosoff who has accepted the Catholic faith, and has written the following letter in which he 'justifies' the step he has taken:

'After much thought I have decided to take this important step and become a member of that religious organization which is subject to the Highest Shepherd — the Bishop of Rome. By this act I fulfill the belief of my convicted conscience that the only real Christian Church is that of St. Peter and his followers. In my step there is no treason to that which to all must be precious — the real faith of belonging to one's own people. By becoming a son of the Catholic Church I remain faithful to the orthodoxy which was confessed by the great fathers and teachers of one undivided Church. I do not renounce our beautiful ordinances in the language of the Slavonic Apostles (Saints Cyrillus and Methodius), which ordinances and which language are recognized and certified by Rome to be equal with the Latin ordinances. The recognition of the Pope's highest power will not hinder my remaining a good son of the loved Russian people, as it did not hinder the well-known B. Solovyov who was "the most beautiful glory of our people". Separating myself from you I foresee that you will curse me in your sanctuaries, and will look upon me as a traitor. I do not wonder at this, and I now forgive you, but I believe that your curses and exclusion will not harm my soul. Look for the support for your Church not from Moscow, not from Constantinople, not from the Protestants, but only from Rome, the real centre of Christian union.'

The letter is signed in full:

"Archimandrid Philip Morosoff."

Archimandrid Philip had labored much in establishing the Greek Church in Poland. He was one of the brightest representatives of this Church. Before him was a bright career, including the position of Archbishop. Archimandrid Philip realized that there was a shadow between the Greek Church clergy and the Greek Church people even before he journeyed to Rome, where he took the final step of going over to the Catholic Church. He returned in the beginning of August and openly declared his decision by a letter addressed to the Archbishop Theodosius.

One of the Catholic Church buildings is now being prepared for Archimandrid Philip where he will hold Catholic services in the Slavonic language."

Thus far from the Russian newspaper about the activities and aims of Rome towards Russia. But that is not all. We have learned from another source that in Central Europe a whole College has been established specially for the training of Roman Catholic missionaries with Russia as their prospective field of work. We are informed that not less than two hundred, and possibly more, students are in training now who will proceed at the first opportunity with their endeavors to win the Eastern Greek Catholic Church back to the "Mother Church". What are we to say and do in this matter? If the Roman Catholics with their superstition and corrupt teaching have discovered in Russia a great opportunity, and are not hesitating to avail themselves of it, how much more should not we,

"whose souls are lighted
with wisdom from on high",

speed on with our message of true saving grace. Let us all stand by Russia in this her hour of need.

TO HELP EVANGELIZE 182 MILLIONS OF PEOPLE

OUR MISSIONARY FINANCIAL CAMPAIGN

Part I

THE SUPPORT OF 200 MISSIONARIES

Each square represents one missionary. The support is estimated at $60.00 per month.

Will all our readers pray that all of these squares may soon be filled in by Churches, Sunday Schools, Bible Classes and individual Christian friends?

Gifts and pledges may be sent to Rev. E. E. Shields, Treasurer, 1844 Monroe Street, Chicago, Ill.

OUR MISSIONARY FINANCIAL CAMPAIGN

Part II

MISSIONARY STUDENT SUPPORT
AT
THE RIGA BIBLE AND MISSIONARY TRAINING INSTITUTE

The Support of 50 Missionary Students

Each square represents one missionary student. The support is estimated at $20.00 per month.

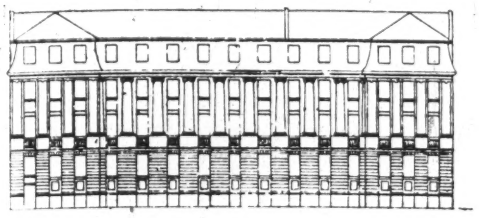
Will all our readers pray that all of these squares may soon be filled in by Churches, Sunday Schools, Bible Classes and individual Christian friends?

Gifts and pledges may be sent to **Rev. E. E. Shields, Treasurer,** 1844 Monroe Street, Chicago, Ill.

THE RUSSIAN MISSIONARY SOCIETY STANDS FOR THE FULL AND SOUND GOSPEL. WE BELIEVE IN THE PLENARY INSPIRATION OF THE SCRIPTURES, THE VIRGIN BIRTH AND DEITY OF OUR LORD JESUS CHRIST, HIS ATONING SACRIFICE ON THE CROSS OF CALVARY AND IN HIS SECOND COMING. ONLY MISSIONARIES WHO THUS BELIEVE, ARE SENT OUT. YOUR GIFTS TO THIS WORK MEAN SOULS REGENERATED—NOT MERELY REFORMED OR EDUCATED. "YE MUST BE BORN AGAIN."

—WILLIAM FETLER

OUR MISSIONARY FINANCIAL CAMPAIGN



The proposed Riga Bilbe and Missionary Training Institute.

Part III

THE RIGA BIBLE AND MISSIONARY TRAINING INSTITUTE

Erection of the Institute Building for 100 Students.

Total estimate: $45,000.00.

See article on page 129. Each square represents $450.00.

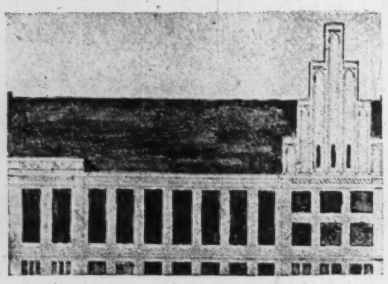
We are making provision in the Institute for about one hundred students. There will be rooms provided for single students, as well as for two in a room. The cost of room, for each student, including the proportionate cost per student of the necessary class rooms, will be about $450.00.

Will all our readers pray that all of the squares may soon be filled in by Churches, Sunday Schools, Bible Classes and individual Christian friends?

Gifts and pledges may be sent to Rev. E. Shields, Treasurer, 1844 Monroe Street, Chicago, Ill.

OUR MISSIONARY FINANCIAL CAMPAIGN

Part IV



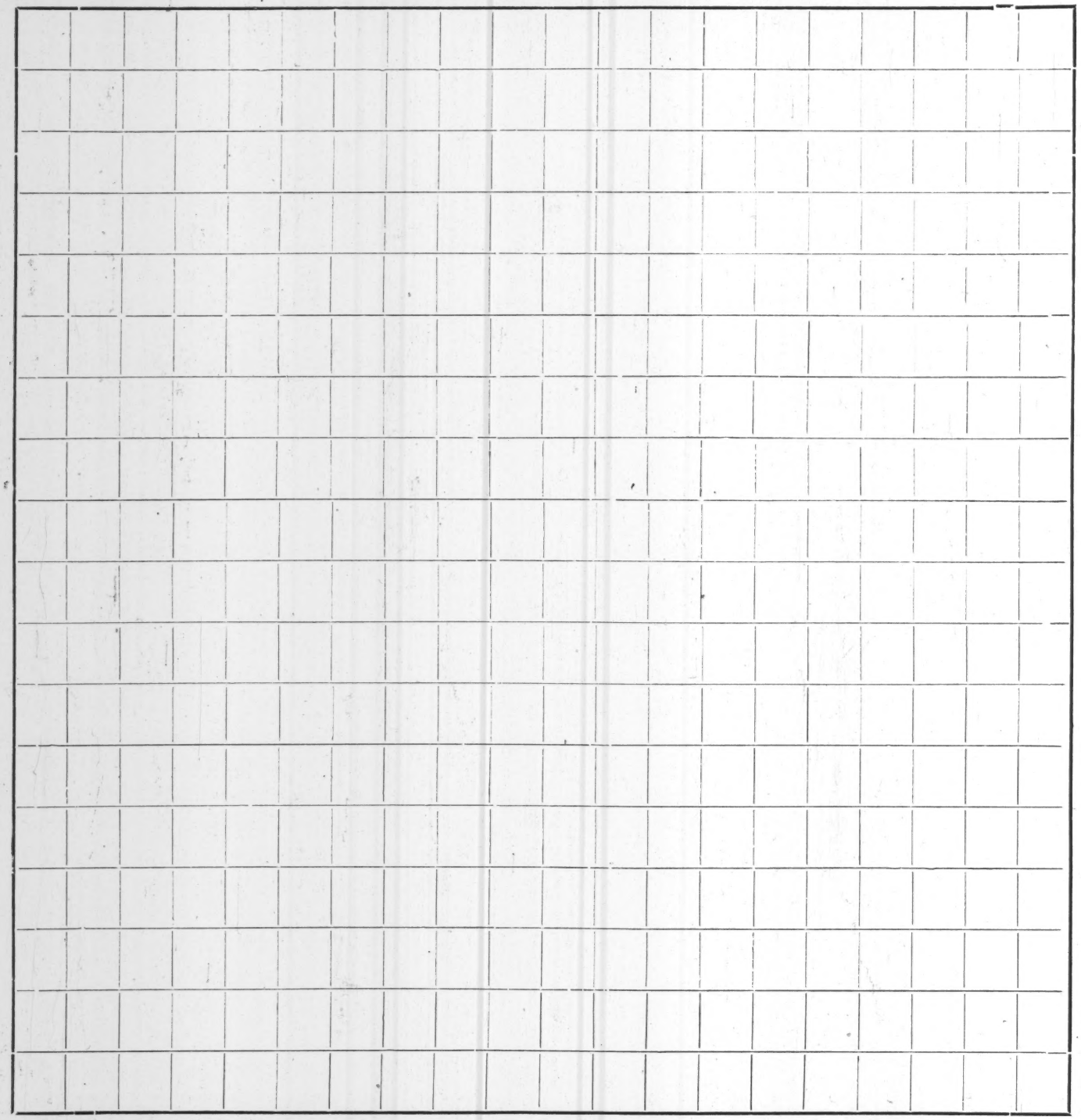
The Proposed Riga Tabernacle

THE RIGA GOSPEL TABERNACLE: A SOUL WINNING CENTRE

Here the students of the Bible and Missionary Training Institute will be trained in practical work, including Model Sunday School and Bible Class Effort.

The influence of such a Mission Centre in the Capital of the new Republic of Latvia, formerly one of the great Russian seaports, where all the roads to Russia meet, is tremendous.

The estimated cost with full equipment is $45.000.00. Through the gift of a friend in Canada the site has been provided for, for which we praise God. Other friends have also already helped. But for the building about $35,000.00 are still needed.



Each square represents $100.00. Will our readers pray that these squares also may soon be filled up, so that the Tabernacle could go up, that the little ones may be gathered to learn here the dear old story of Jesus and His love, and that the Gospel of God's grace may be proclaimed here to multitudes? There are so many Chapels and Tabernacles in the one city of Chicago. Here in the whole country of Latvia we have not one, where the Gospel could be preached to the Russian people.

Gifts and pledges may be sent to **Rev. E. E. Shields, Treasurer**, 1844 Monroe Street, Chicago, Ill.

MY FIRST IMPRESSIONS AT THE RIGA BIBLE AND MISSIONARY TRAINING INSTITUTE

By Mr. J. Vagar, Senior Student.

Much had I heard and read about Pastor W. Fetler and his work. Now I am in Pastor Fetler's Bible and Missionary Training School. Four weeks already have passed in work. I will therefore communicate my first impressions.

When I arrived here I first of all noticed that much time was spent in prayer and the study of the Word of God. Every morning at 6.30 all the students must be in the class room in their places so that they might spend one quiet hour in prayer and the study of the Bible. Then follows another half hour of joint devotions and the exposition of God's Word by Pastor W. Fetler, the Dean of the Institute. Then follows breakfast and the beginning of studies.

In the same way is begun the order of the day by all the officials and missionary workers of The Russian Missionary Society, they gathering early in the morning for an hour and a half, in one of the main office rooms, for the study of the Bible. Besides that, from nine in the morning until nine at night without intermission, workers take their turns of three hours each in the "Prayer Tower", waiting upon God for personal needs as well as for those of the whole Mission Field, and mainly for the conversion of souls. Thus in prayer and Bible Study one feels like a watchman upon the walls of Zion. And each Wednesday afternoon at 4 o'clock all work ceases both in the office and in the Bible Institute and all gather at the Revival House for a season of fasting and prayer, which continues until night (9 or 9.30 P. M.). As many members of the Mission Church as can get free from their work take part in this meeting. Frequently the large hall of the Revival House is well filled even in the afternoon, several hundred taking part. It is significant that Jesus was transfigured on the Mount of Tabor while He prayed (Luke 9: 28—29). Also I with others frequently have realized something similar in my soul. In the Epistle of James, chapter 5, verses 17 and 18, it is written, "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit". The Apostle Paul says about prayer as follows: "Pray without ceasing" (1 Thes. 5 : 17), and, "Continuing instant in prayer", (Romans 12 : 12). From the above passages of Scripture one can see that the prayer life which Pastor W. Fetler has introduced has the Word of God as its foundation. Therefore I do not wonder any more about the many blessings which those who pray receive from the Lord, nor about great works which are begun and accomplished in the power of God.

Another thing to which my attention was drawn was that not the slightest sin or any unrighteousness is permitted here. A holy life and crucifixion of the carnal mind occupy here the first place.

As a third matter, I might mention the lively activity for Christ in the salvation of souls. Every student of the Bible Institute, as well as the office workers of the Missionary Society and also the members of the Church are under obligation to do personal work for the Lord and to endeavor each week to lead at least one soul to Christ. It seems to me that this latter point can be attained only when the two former ones are carried out in daily life.

In respect to the students at the Institute, I can only rejoice. Seldom one can find such a life in the Spirit of God and unanimity as is reigning among us. If it will continue so in the future and the enemy will not succeed in sowing his tares, then we may expect great things from our great God. Therefore, brethren and sisters, pray for us that the Lord might protect us and guide us along the true way and clothe us still more with the power of the Holy Spirit. Our greatest need is the intercession of believers.

Jacob Vagar

Graduate of the Kuldiga Teachers Seminary. During the Great War while living in Russia he became an atheist, but in 1920 in a marvellous way he was turned to the Lord, and joined the Kieff Baptist Church in Soviet Russia. During the last two years he was working as tutor of mathematics, etc., at one of the Libau schools. Having felt the call to give himself to the winning of souls he has entered the Riga Bible and Missionary Training Institute where he was at once elected by the student body to the position of Senior Student.

A FRIENDLY SUGGESTION

The problems of reaching the Russian Mission Fields are so great that tens of thousands of praying Christian friends should know about the work and thus be able to intelligently pray for it. We shall therefore be thankful if every reader of this magazine will be kind enough to write down on the postcard which will be found in this issue of the paper the names and addresess of three of his or her friends or acquaintances to whom we might send sample copies of the magazine. Kindly place a stamp on the postcard (in U. S. A. 3 cents, in Canada 6 cents) and drop the postcard in any post office box. Thank you!